

**SCHOOL OF MISSION AND THEOLOGY, STAVANGER**

**THE EVANGELICAL LUTHERAN CHURCH IN TANZANIA - EAST OF LAKE  
VICTORIA DIOCESE (ELCT-ELVD) DIAKONIA INVOLVEMENT WITH THE  
POOR IN SHINYANGA REGION**

**THESIS FOR THE MASTERS DEGREE IN GLOBAL STUDIES**

**(MOPG – 30)**

**BY**

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## **LIST OF ABBREVIATIONS**

<b>KZACP</b>	-	Kagera Zone Aids Control Program
<b>AIM</b>	-	African Inland Mission
<b>CECG</b>	-	The Council of the Evangelical Church in Germany
<b>CMS</b>	-	Church Mission Society
<b>eds.</b>	-	editors
<b>ELCT</b>	-	Evangelical Lutheran Church in Tanzania
<b>ELVD</b>	-	East of Lake Victoria Diocese
<b>HIV/AIDS</b>	-	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
<b>KEC</b>	-	Kenya Episcopal Conference
<b>KZACP</b>	-	Kagera Zone Aids Control Project
<b>LWF</b>	-	Lutheran World Federation
<b>MGD</b>	-	Millennium Goals of Development
<b>PLWHA</b>	-	People Living With HIV and Aids
<b>SHIRECU</b>	-	Shinyanga Region Cooperative Union
<b>SOS –ELCA</b>	-	Southern Ohio Synod of the Evangelical Lutheran Church in America
<b>TCRS</b>	-	Tanganyika Christian Refugee Services
<b>TGNP</b>	-	Tanzania Gender Network Programme
<b>WCC</b>	-	World Council of Churches

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# CHAPTER ONE

## 1.1 Background

People in Shinyanga region are languished into poverty. Some of the people are not assured of their three daily meals, clothing, medicine when they are sick, and the like. I can argue that the effects of poverty are bad to all human beings. Poverty enslaves those who affected by it. The poor becomes voiceless too the affluent and unable to make decisions especially in matters correlated to economics. J. Christian argues that the powerlessness is relational and is an integral part of poverty. He maintains that poverty relationships are the context within which the poor experience powerlessness (Christian 1999, 118)

It is argued by scholars that Poverty is a social problem which has been striking people throughout the ages. (Falola 2002, 18 cf. Wall bank 1982, 21). Constance Bansikiza (2007) notes the same situation when he quotes Stan Chu Ilo who says:

Poverty is perhaps the greatest insult to human dignity not only in Africa but also in the dark alleys of many cities in the world today. Poverty robe people of their humanity and disrobes them of their sense of self. Poverty makes a person inferior. It degrades a person and reduces self-confidence. Poverty closes the door to life. It makes life a tale of pain and sorrow and a journey into uncertain land of want and frustration. Poverty makes people powerless and voiceless; it denies them the opportunity to actualise themselves and invest in themselves for the enrichment of our common humanity. Poverty in my thinking is the greatest weapon of mass destruction in the present world (Bansikiza 2007, 1).

Because of poverty in Africa, Parents cannot afford school payments and such charges involved in “free” primary education. Children drop out of school or run away from home basically because their parents are too poor to bring them up (Shorter 1999, 6). Tanzania which is also found in Africa has since independence been caught into poverty. Tanzania remains one of the world’s poorest countries in terms of per capital income. The incidence of poverty varies greatly across the country but it is highest among rural families who live in arid and semi-arid regions. In Tanzania, Almost 90 of the poor people live in the rural areas. At least 12million out of about 44 million Tanzania are considered poor. ([www.ifad.org/operations/projects/regions/pf/factsheets/tanzania](http://www.ifad.org/operations/projects/regions/pf/factsheets/tanzania) pdf, 25.04.2014). Shinyanga region is one of the poorest regions in Tanzania. According to Yohana

Balele the then Shinyanga region commissioner, 40% of shinyanga's population survives by less than 1 USD per day. (Tanzania Daima Newspaper, 21.10. 2009)

The Church being an instrument of God for the people is obliged to be involved also with those who are in need, in this study, the poor. The church is called by God to act as light and salt of the earth (Matthew 5:13-16). As the poor face social economic problems, Jesus bestows upon the church the task of working and being closely involved with poor people. According to Nienbank, the church is the community of those persons who proclaim and celebrate God's activity in the world. Nienbank insists that the church the fellowship of those whom God has paradoxically called out of the world in order to do his service in the world. (Nienbank 1977,1).

Nyerere (1973) is clear when he says:

Unless the Church, its Members and its organisations expresses God's love for man by involvement and leadership in constructive protest against the present human conditions, then it will become identified with injustice and persecution.....If the church is not part of our struggle against poverty and injustice, then it is not part of us. (Nyerere 1973,214.)

For Nyerere the Christian religion has the moral responsibility of creating or supporting attitudes and structures in society that aim to change or minimize mass poverty. This is necessary, he argues "in order to fulfil its own purpose of bringing men to God". For him the church must seek to ensure that human beings can have dignity in their lives and in their work. The church herself must become a source of social justice and it must work with other forces of social justice wherever they are or whatever they are called". (Nyerere 1973,214-220). Nyerere's argument is in line with Jesus' words. Jesus expressed the task which brought him into this world. He said that the Spirit had anointed him to preach good news to the poor. He continued saying that he has been sent to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed and to proclaim the year of the Lord's favour. (Lk 4:18-19). At the end of his three years earthly ministry Jesus commissioned his disciples in what is known as the great commission. He said: "Go therefore and make disciples of all nations....and lo I am with you..." (Matthew 28: 19). So the Church itself is described as the "sent" to the world. As Jesus was concerned with the poor, the church too has to follow his example. Jesus said "as though didst sent me into the world, so I have sent them to the world". (John 7:8)

The biblical story tells us that God created male and female in his own image. God told these two first mankind creations to be fruitful and increase in number, to fill the earth and subdue it (Gen. 1:27). Our purpose as human beings is to till the land and make it productive. We are required to be God's stewards. Everything belongs to God- humankind, the creatures of the earth and the earth itself. The call to promise and productivity and fruitfulness find their ground in the intent of the God who created them (Myers, 1999, 26). Contrary to the intention of God, today, especially in Africa men and women, old and young lack basic needs such as food, clothes, shelter, water, health care and the like. This situation shows how people are impoverished in poverty and are named as the poor. From this standpoint the Evangelical Lutheran Church in Tanzania-East of Lake Victoria diocese(ELCT-ELVD) has been conducting different initiatives against poverty including collecting materials for supporting poor families through parishes, securing micro credits to the poor especially women for the purpose of establishing micro projects. At the Diocesan level, the ELVD has established some programs like *tunajali* (We care); Kagera AIDS control Program (KZACP) which aims at fighting the spread of HIV/AIDS and supplying materials, and empowering groups of women and youth to establish economic projects. The *Pamoja tuwalee* (Let us together nurture them) was established for the livelihood of orphans and vulnerable children. So the steps taken and which are taken shows are the ELVD acts to make the life of poor people better.

## **1.2 Research Problem**

What is the situation of poverty and the poor in Shinyanga region and how is the ELCT-East of Lake Victoria Diocese is getting involved in the holistic ministry to the poor and their life improvement from poverty? To answer these questions, the following sub questions will also be answered

1. What precipitates poverty in Shinyanga?
2. What are the impacts of poverty on poor people's lives in Shinyanga
3. What are challenges facing the ELVD in her efforts to improve the lives of poor people?
4. What the ELVD could do more in improving the lives of poor people?

## **1.3 Scope and Limitation**

The research is done in the East of Lake Victoria Diocese of the Evangelical Lutheran Church in Tanzania. The area of the Diocese is too big with four political regions and a population of more than four million people. The Diocese is divided into ten church districts. In my choice of the area I was helped by my experience of working as a pastor in the Diocese and one time



working worked at the head office of the Diocese, a task which gave me an opportunity to move around the Diocese such witnessing the situation by myself. I chose Shinyanga region as the area of my research. The concentration of my research was Kishapu district. Most of Kishapu district is situated in the rural area whereby it is generally seen that its inhabitants live poorer life as compared to urban centres. According to the Tanganyika Christian Refugee Service (TCRS), Kishapu district has been an extremely arid area which is the home of a variety of social and environmental troubles. TCRS lists hunger, high rates of school dropouts, diseases and environmental degradation and deforestation as some of the problems facing Kishapu district. ([www.tcrs.or.tz/index.php/kishapu-district](http://www.tcrs.or.tz/index.php/kishapu-district), 28.05.2013). I was convinced that it is good to choose the area which seems to face much poverty to be my area of research. This does not mean that there is no poverty or the church is not concerned with poor people in other places. For me, the attention has to be more to people and areas where poverty is very high. So this paper studies the poverty situation and the poor in this area and how the church is getting involved with the poor and poverty at large. Five Parishes with twenty sub-Parishes are found in this area of my research. Two parishes in the District are in the minor-urban centres, these are Mwadui (This is situated closer to the Diamond mine) and Maganzo while the other three are more in rural areas, and these are Luhumbo, Negezi and Muhunze. I also opted to choose this area because of the diocese's decision to locate some humanitarian and diaconal projects to this area. So I wanted to know how special the area is and what the church is doing in the area.

## **1.4 Aim and Motivation of the Thesis**

### **1.4.1 Aim**

The aim of this thesis is to investigate how the ELCT-East of Lake Victoria Diocese (ELCT-ELVD) is involving herself with the poor so as to improve their lives from poverty specifically in Shinyanga region. In accomplishing the aim the thesis studies on the poor and poverty situation and the challenges involved in this endeavour and at the end suggests on the means to work better on the poor and poverty.

### **1.4.2 Motivation**

The decision and choice to write on this topic came out of multiple motivations. No such research has been done in the area; especially on how the church (ELCT-ELVD) is involved with the poor in Shinyanga. It is clear that poverty affects all spheres of human life. Poverty is a global problem. Through United Nations Organisations, the whole world has put strategies on how to eradicate extreme poverty and hunger. This is UN's goal number one among the eight millennium Development goals (MGDs). According to the 2013 report, despite the impressive achievement at the global level, In Sub-Saharan Africa, almost half of the population live on less than 1.25\$ a day. This region is the only region which saw the number of people living in extreme poverty rise steadily from 290 million in 1990 to 414 million in 2010, accounting for more than a third of the people of the world who are destitute.(MGDs 2013, 7).So poverty is devastating most part of the African continent. This current research which is done in the said continent is therefore very contextual. I had an overview knowledge of Tanzania that Shinyanga is one of the regions which highly impoverished by poverty in Tanzania, so I was motivated to write on the above topic so as to discuss on how the church is contributing to the eradication of poverty.

The service of the church to the poor is not an option but an imperative act. According to Kjell Nordstokke, diakonia is central to what it means to be the church. He also affirms that, as a core component of the gospel, diakonia is not an option but an essential part of the discipleship.(Nordstokke 2011, 13). Iam motivated to find out how the church is practically engaging in the holistic ministry of the church bestowed to her by God Himself, in this study, her involvement with the poor.

With such a background, Iam of the opinion that poor people live a miserable life of which they need to be rescued from. Bishop Emmanuel Makala of the ELCT-South of Lake Victoria Diocese is of the opinion that poverty is one of the great enemies. He argues that a rescue from Poverty is a rescue from a chain of agonies. (Interview with C1, Shinyanga, 25.07.2013). The church has a great task of liberating humankind as Kamugisha asserts:

The church cannot rightly claim to enjoy the gift of liberty which is salvation, without full dedication to the service of liberation and salvation of all humankind. The mission, Christ has assigned the Church is to foster the growth of a "new creation". For this reason the church should be incarnated in human history. (Kamugisha 1991, 53-54).

Diakonia to the poor is an imperative obligation to the church, as Kjell Nordstokke notes:

Diakonia is central to what it means to be the church as a core component of the gospel. Diakonia is not an option but an essential part of discipleship. While diakonia begins as unconditional service to the neighbour in need, it leads inevitably to social change that restores reforms and transforms. (Nordstokke 2011, 168).<sup>1</sup>

The poor needs much attention. Being a pastor, it is meaningful to work in an environment where people are able to cater for their basic needs. If that is the case, it is very significant to find out what makes people poor and how is the church involved with them. By finding these issues, information will be known and the church can better serve its members and the community at large.

### **1.5. Research Situation**

In writing this thesis I have consulted some published literatures which have served as points of departure and tools for discussing materials from my research field. The first book is Constance Bansikiza (2007) *Responding to Poverty in Africa*. The book presents the gravity of the challenges of poverty experienced in many parts of Africa. He discusses the causes behind poverty in Africa, challenges faced and ways towards poverty alleviation. Bansikiza work which is written in the Christian context is of an important help to my paper but it is more general to the all of Africa while the current research intends to work on the specific context in Africa.

The second book is by Bryant L. Meyers (2011). *Walking with the Poor: Principles and Practices of Transformational Development*. Myers is sensitizing the church to serve God's people not only spiritually but also in all other matters of life. He encourages the church to move towards a holistic ministry. Myers book has no specific context but in discussing about the poor and poverty he has not put his eye away from Africa at the same discussing on situation of poor people or societies in the world. Myers gives a picture which can help in throwing right to the context of my area of study.

The third book is by Janet Henshal Momsen (2004) *Gender and Development* which focuses on poverty and on how both genders (male and females) could together reach the realization of better life. Momsen's work discusses situation and poverty faced by people almost all over the world where poverty is high like Africa and in other continents and countries where there is a transition from poverty like East Europe. Momsen discusses on the poor people's efforts for

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<sup>1</sup> Nordstokke, K 2011, 168. Quoted from LWF. 2003b Prophetic Diakonia: 'For the Healing of the World'. Report Johannesburg, South Africa, November 2002, Geneva.

their personal liberation from poverty. Momsen's work also serves in discussing about poverty situation and some ways on how poverty can be alleviated.

The last published material in this section is LWF (2009) *Diakonia in Context: Transformation, Reconciliation and Empowerment*. The book presents on central themes of Diakonia performed by the church. It analyses on the understanding of diakonia and things which are of concentration for the successful diakonia ministry in the church. The book points out on the basic directions of diakonia being transformation, reconciliation and empowerment. Among other things, these points will help in showing how the ELVD does her diakonia ministry in relation to these basic directions of diakonia.

There are some other relevant unpublished materials: Daud R. Mlyuka in his Masters of Global Studies (2009) wrote on "*The Impact and Influence of Global Socio-Economy on the Clerical Ministry in the Evangelical Lutheran Church in Tanzania (ELCT)*". The researcher aimed at revealing the impact of global-socio economy to Pastors and church workers. He concentrated on the Minister's socio-economic life. He later went further by trying to suggest means of doing away with poverty Tanzania as it can be done by the Southern Diocese of the evangelical Lutheran Church in Tanzania. Here concentrated on the church's self-support and support to the families of the clerics.

In 2009 Tientcheu Djomgoue Besong wrote a Master thesis in Global Studies. The Thesis is titled "*The Church in a Poverty Stricken Society: An Agent of Development in Relation to the Evangelical Lutheran Church in Cameroon*". The researcher aimed at Describing and projecting the church as an agent of Development in a poverty stricken Society with focus on the city of Ngaoundere, Cameroun. The researcher further states that the aim is to create awareness to both the government and development organisations to the church contributions in fostering development in the society. In addition, the author intends at reawakening the church to her great task of meeting the physical and spiritual needs of people in the society.

The above materials which are written in a different context will help me in discussing the situation in my field research area. This research paper intends to see investigate how the ELVD is involving herself with the poor in Shinyanga region. Due to the fact that the above books and theses have close relations with the current thesis, together with other books, they will be part of my reference materials.

## **CHAPTER TWO**

### **METHODOLOGY**

#### **2.1 Qualitative Research**

The researcher chose to use the qualitative method. It is argued by scholars that when the less is known about the subject matter then, a qualitative research is needed. ([www.sagepub.com/upm-data/48453\\_ch\\_1.pdf](http://www.sagepub.com/upm-data/48453_ch_1.pdf), 20.06. 2013). As there are no special sources from this study population, then a qualitative research was needed so as to investigate deeply into the information.

In order to get the intended information through interviews, the researcher used a semi structured method of in-depth of interviewing.<sup>2</sup> The interview guide was used. This kind of interviewing helped a researcher to have additional questions which were prompted by the answers. So the researchers choice of interviews had its base on the assumption that, this kind of interviews will answer the what, why and how of his research problem.

#### **2.2 Sampling Techniques and Interviewing**

Purposive sampling technique was used. A total of 17 people were selected. According to Kombo and Tromp, this technique permits a researcher to target a group of whom he or she believes to be reliable for the study. (Kombo & Tromp 2006, 82). This kind of a sampling technique permitted me to use my common understanding and experience in selecting people to interview or discuss on the topic.

I selected my interviewees in terms of gender, age and occupation. In selecting the interviewees, the researcher considered the need of his research question. I was of the view that in interviewing people of different ages and occupations I could get a variety of information which would be integrated in the analysis process. I selected those I trusted to have enough knowledge or experience on my research topic. Concerning sex, I considered it better to include both male and female interviews (gender balance). On the gender issue, I am convinced that due to the social and economic structures of African societies there may be a difference in the perception and experience on poverty between male and female. The age of interviewees varied from 18 years to 72. I wanted to get information from different age

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<sup>2</sup> The defining characteristic of semi-structured is that they have a flexible and fluid structure, unlike structured interviews which contain a structured sequence of questions to be asked in the same way to all interviewees. (srmo; [sagepub.com/view/the-sage-encyclopaedia-of-social-science-research-methods/909.xml](http://sagepub.com/view/the-sage-encyclopaedia-of-social-science-research-methods/909.xml), 23.08.2013). The interviewer follows the guide but is able to follow topical lines in the conversation that may stray from the guide when he or she feels this appropriate ([www.qualres.org](http://www.qualres.org), 23.08.2013)

groups. From old people, the researcher wanted to get the past and present experience. I was also convinced that the younger generations have some unique life experiences. So the researcher wanted to get a variety of experiences from people of different age groups which could be integrated to get rich materials for this paper. The under 18 children were not interviewed; their views are represented by the elders. The age was considered much especially in interviewing poor people as the understanding and experience may vary from one age groups.

The interviewees are divided into three main groups: The first group was government or community leaders at the village to district level. Their selection was instrumental because these people are given power to lead and work on social welfare of the society. Given those positions, in their daily routines they are tasked to be knowledgeable on what is going on in their areas of leadership. These people included village chairpersons, ward secretaries, district commissioners and social welfare officers and personnel. These people helped in giving me important information on poverty, its causes and impact on the community specifically in Shinyanga region. Though not much of the researcher's concern, they also informed me on the government's involvement with the poor. They are very potential to this study as the church is not alone in being involved with the poor.

The second group included church leaders from church elders to the bishop. This group was very important as the topic itself investigated on the church's involvement with the poor. Not only church leaders had required information on how the church is involved with the poor but also how people are plagued by poverty and some of the noticeable causes. Other people Christian and Christian were also interviewed this is due to the fact that in Africa, communal life is still powerful so people are informed to what is happening to their neighbours and relatives

The third group comprised of identified poor people. These people were identified by church and government leaders. Poor people were potential in giving their own experience as they face poverty. An experience of working in this area as a pastor for about eight years was an added advantage to me.

In order to make interviews possible I wrote letters to the people I intended to interview. Letters were written especially to church and Government leaders. In order to meet poor people, I presented the issue in the letters I wrote to church, government and community

leaders. In all these offices, I submitted the letters by my own hand. To poor people who belonged to the Lutheran Church, I asked church leaders to select and request some of them to meet and discuss if they could be ready to participate in my research project as interviewees.

To be assured of the interviews requests, I used phone calls. Phone calls were used as a reminder to the leaders themselves and to make them remind other interviewees, especially poor people.

In some places, I used government offices, church offices. Interviews to poor people were sometimes done in their homes. Few of them were done at the church premises. In going to the homes of the poor people the researcher was accompanied by one of the church or community leaders. To make poor people openly share their experience to the researcher, the one or those accompanied him sat afar from the interview venue.

Many of the poor people did not allow the interviews to be done in their houses and advised to be done outside their houses. They put it clear that their houses had no fresh air to be conducive for the interviews.

For the task of keeping given information, I used a note book by noting some key points and when a situation allowed a tape recorder was used. After an interview session, I had to find a private time at least within an hour or two after the interview session and write down what he remembered from the interview and try to put them in detail. My intention was to make sure that I do not forget important points. Due to confidentiality of the information given and some were not ready to let their name appear in the paper, the researcher chose a coding system, for example for church leaders a letter C was used by writing C1, C2 etc. To poor people, a letter P was used, like P1, P2. To government and Community leaders letters G1, G2 etc. were used. All interviews were done in Swahili, the translation from Swahili to English is mine. All biblical quotations are from the Revised Standard Version (RSV)

### **2.3 Ethical Consideration**

I requested consent of the interviewees. For poor people interviewed, some of them were in the first hand approached by me. Other informants who were not known to me, the community and church leaders identified and approached these informants and then introduced me to them. It was my task to introduce myself to the interviewees as well as to introduce my research project. I clarified my research topic to the informants. Many of them had no or little education. I had the task of simplifying my explanations to make me be

understood by my informants. I later, requested the selected informants to participate in my research project. I considered the scholars who argue that the desire to participate in a research depends upon a participant's willingness to share his or her experience. ([www.columbia.edu/~mvP19/RMC/M5/QualEthics.pdf](http://www.columbia.edu/~mvP19/RMC/M5/QualEthics.pdf), 7.8.2013) Not all people selected for interviews were interviewed. The same procedure was used in requesting the consent of Church, Community and government leaders as well as selected members of the church or community to participate in this research project. At the end I assured the interviewees that that participation in the interview was voluntarily. So it was the right of everybody to choose to participate or not to participate in the interview and no any penalty was going face to those who would decide not participate or to withdraw at any time. Apart from adhering to the rights of the interviewee I was convinced that if my interviewees have freely accepted to participate, I would be able to gather the required information for my research project. One interviewee later sent a message that she had some hindrances so she cannot participate in the interviews. This was one day just before the day of the interview. I decided to visit her and say sorry to her sorry for what had hindered him. This could have been the 18th interviewee, and the 8th female interviewee.

I assured the informants that no name will be mentioned in the final work. I later decided to make it uniform by not mentioning any name in my work so as to avoid any trouble or accusation to the informants.

Where an interview involved me, one female interviewee, I was obliged to use an open space or to use a room while windows are open and the door his half open. As a man and in addition to that being a Pastor, to do interviews in closed places could lead into unnecessary false scandals. I chose one evangelist who was accepted by all female interviews. This evangelist accompanied me in three interviews where the researcher thought that suspicion to him being a male researcher and a pastor.

I assured the informants, especially poor people that it is good to tell their real situation. I assured them that their names will remain anonymous.



## **CHAPTER THREE**

### **BACKGROUND OF THE AREA OF STUDY**

#### **3.1 Introduction**

In this chapter some aspects of the study area are presented. The presentation includes the general attributes of the area like location and climate. The socio-economic and religious status of the people is also presented. The history of the Lutheran Church which is the main actor in this research paper is also briefly given. The chapter helps to have an understanding about the area of research in relation opportunities and challenges in relation to the challenge of poverty and presence of poor people in the area of this study.

#### **3.2 Location**

Shinyanga Region is Located south of Lake Victoria at 20 to 160 kilometres from shorelines forming part of what used to be known as the Sukumaland. The region lies between 31 and 35 Eastern Longitude and between 2 and 33 southern latitude. It makes part of the lake zone in the western part of Tanzania. In the eastern part, the region borders the Arusha region, to the south there is Tabora region, to the west there is Kigoma region. To the northwest is Kagera region and in the north the region borders Mwanza region, on the eastern boundary there is Serengeti National Park. The Western and southern parts follow sand river courses and lakes. ([www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf), 02.03 2014).

#### **3.3 Population (Demography)**

Shinyanga region was included in the population census of 1948, 1957, 1967, 1978, 1988, 2002. The 1948, 1957 and 1967 census were very limited in extent, whereas those of 1978, 1988 and 2002 were more comprehensive. Arising from the last census certain general trends have emerged which the region shares with the rest of the mainland. These include the decline in the economic growth rate, increasing urbanisation and agriculture as the main economic activity. Others are the declining trend in infant mortality rates and under five mortality rates. Rural people especially females tend to be disadvantaged in literacy and income. Poverty is more extensive in rural areas as compared to urban areas. Although life expectancy rates are on the rise and infant mortality rates are on the decline, rural areas tend to be disadvantaged. ([www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf), 02.03.2014). The major ethnic group of Shinyanga region are the Sukuma. There are also other migrant groups from other parts of the country. The dominant tribe, the Sukuma is both Agriculturalist and

livestock keepers. There are also a few people of Arabic origin. These are mainly found in the urban centres engaging in trading. As far as the population is concerned, Shinyanga population grew from 899,468 in 1967 to 2,805,581 in 2002 of which 1,369,581 were males and 1,435,999 were females. The 2002 census revealed that majority of people (90.8%) in Shinyanga lived in rural areas.

### **3.4 Climatic Features**

Shinyanga region has a tropical type of climate which clearly distinguishes rainy and dry seasons. According to meteorological statistics the average temperature for the region is about 28°C. The region experiences rainfall of 600mm as minimum and 900mm as maximum per year. The region has two seasons a year namely rainy and dry seasons. The rainy season usually starts between mid-October and December and ends in the second week of May. The whole rainy season covers six months, with a dry spell which usually occurs in January. The dry season begins in mid-May and ends in mid-October. This is the period of about five months. The dry season is the worst in Shinyanga region. The soil is hard to cultivate, pastures become very poor, and availability of water for domestic use and livestock become acute. The amount and distribution pattern of rainfall in the region is generally unequal and unpredictable. This implies that rainfall as the source of water for domestic and production purposes in the region is less reliable for sustainable water supply. While some rivers flow throughout the year, others sometimes dry up during the dry seasons. Therefore their basins cannot be exploited for irrigation purposes. The topography of Shinyanga region is characterized by flat, gently, undulating plains covered with low sparse vegetation. The North western and North-Eastern parts of the region are covered by natural forests which are mainly miombo woodland. The Eastern part of the region is dominated by heavy black soil with areas of red loam and sandy soil. It is observed that most part of Shinyanga region is dry flat lowlands thus its agro-economic zones are not well pronounced.

### **3.5 Life set ups of the Inhabitants**

#### ***3.5.1 Social, Cultural and Religious set up of the Sukuma people<sup>3</sup>***

Shinyanga region which is part of what was used to be called Sukumaland is largely inhabited by the Sukuma people. The Sukuma are the patrilineal<sup>4</sup> ethnic group. The Sukuma speak

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<sup>3</sup> The indigenous Religion of the Sukuma was totally interwoven with their social and political life. Consequently they did not separate religion and society. (Wijsen 1993,72)

<sup>4</sup> Patrilineal societies are those which establish family membership by considering only male relatives (Cambridge International Dictionary of English, 1995, London, Cambridge University Press.)

*kisukuma* as their native language along with the Tanzanian national language of *Kiswahili*. (Tanner1967, 1-3). According to Wijzen (1993) The Sukuma has become the largest and fastest growing ethnic group in Tanzania with about 5 million people. (Wijzen 1993, 49)

The history of the Sukuma people is somewhat complex. There is no single comprehensive history concerning their early migration to the present location. However, one line of investigation shows that the Sukuma migrated into their present area as hunters and peasants from the Congo basin. They were interested in hunting and seeking for wet plains for their farming activities including cattle keeping. They later settled around Lake Victoria and other parts of current regions of Mwanza and Shinyanga (<http://philip.greenspun.com/sukuma/intro.html>, 12.03.2014; Hartley 1938, 17)

Traditionally, the Sukuma people are polygamists. Sukuma men are never easily ready to be married to only one wife in their life time. Having many wives and children is perceived to be a prestige and an indication of one's wealth; it is common even nowadays for a Sukuma man to be married to four or more wives. Very often marriages are contracts between families, while it is happening that girls are not consulted on deciding when and who to marry, this situation gives the marriage a more and more economic meaning. Usually a daughter's husband is forced to live with his in-laws until the bride price has been paid (Wijzen 1993, 55-57). In the case of bride price families of the bride prefer cattle more than anything else, as it is number one wealth in this society. Women are the second citizens in the Sukuma society, although most of the work is done by women. It is not common for men and women to eat or walk together. The Sukuma hamlet family comprises of a father with his sons and their children, his brothers with their sons and children. Some families have grown large so form respective clans where many of the Sukuma traditions and customs are observed. Each clan is led by the clan leader, a traditional leader whose main role is to ensure the safeguarding of tribal welfare. This traditional leader also is obliged to ensure that every clan member is adhering to the clan and tribal traditions and customs.

The Sukuma are said to be conservative people, slow to see the need for change. (Tanner 1967, 59) Until today, most of the Sukuma are largely bound to their traditional cultures. These include beliefs and practices in traditional worships, initiation rites, sacrifice, and belief in witchcraft and magic as well as veneration of Ancestors. The Sukuma people are therefore traditionally religious people. Their world view is made up of god called *Mulungu* in the *kisukuma* language. The *Mulungu* is the Supreme Being and there are other divine beings such

as *Lyuba*, *Liwelelo* and *Lubangwe*. These divine beings are believed to be the first ancestors of the Sukuma people, and are mediators between *Mulungu* who live in the spiritual of the ancestors' far remote world and the people in the physical world through their spirits. (Tanner 1967). One important traditional role of each of the Sukuma families is to make sure that the will of the Supreme Being and other divine beings are well observed in the family, clan to the entire tribe. To accomplish this role, each family or clan ensures some traditional practices like traditional worship, offering and sacrifice so as to ensure the well-being of their families or clans (Wijsen 1993, 67-71)

The Sukuma social structure is based on the clan, which is taken as the community entity for social life as well as social communications and interactions. It is in the clan where traditional beliefs and practices are effected. Many of the Sukuma have their historical sacred places which include rivers, trees, caves, or hills. In the case of sacrifice, worship or prayer for rain or welfare of their clans and families, some clan members under their leader or traditional healer meet at one of these sacred places. (Magesa 1997, 201).

The common traditional drink of the Sukuma people is the millet local beer known as *Lwanga*. This local beer is drunk at home and is used as an entertainment and the get together of clan members or traditional meetings. It is also used as a compensation for one who commits some mistakes whereby a certain amount of this drink has to be paid to the people who sit to pass judgement. The drink is also part of the marriage dowry paid the bridegroom's family to the bride's family. (Tanner 1967, 5-10)

There are also traditional healers who still operate in the Sukuma society. These are called *nfumu*. Their main role is to heal people through divination. For example, it is believed among the Sukuma that if the ancestor is not well remembered through offerings and adorations that family might encounter bad luck like illness. If a clan member is facing sickness especially for a long time, he or she will be taken to the traditional healer, the *nfumu*. If the healer finds out the root cause of the sickness as being offensive to the ancestors, then the family or clan concerned should give the remedial offering the ancestors. The offerings may include a bull cow or a cock. Sometimes, the healing may be through wearing necklaces of beads with a triangular polished shell disk known as *lupingu* given by the healer. (Cory 1952, 27; Tanner 1967, 62-67; <http://philip.greenspun.com/sukuma/intro.html>, 12.03.2014).

### **3.5.2 Economic set up**

Despite the semi-arid condition, agriculture has continued to dominate the livelihood of Shinyanga region. Majority of Shinyanga's population is still engaging in subsistence agriculture as the main economic activity. Practically no permanent crops and the region has no area enough for pasture to support the big number of cattle in the region. Crop farming in the region is almost entirely carried out by peasants. In 2005 the region had only 8,901 hectares under irrigation while 18,160 hectares of land were identified as potential area for irrigation. The area currently under agriculture is 50 percent of the total area suitable for agriculture. The food crops grown in the region includes maize, sorghum, paddy, cassava, sweet potatoes, pulses and groundnuts. With the good rains the region produces surplus maize and paddy which are sold to other regions. Agricultural production is adversely affected by various factors which includes unpredictable and unequal distribution of rainfall, low soil fertility due to wind and water erosion, failure to crop husbandry practices, dependency on rain fed agriculture, lack of access to credits by many farmers, use of low yielding local seeds varieties and low use of farmyard manure and industrial fertilizers ([www.capitalbroadcasting.com/2000/01/01/project-tanzania-1985-2000-shinyanga-region-the-environment/](http://www.capitalbroadcasting.com/2000/01/01/project-tanzania-1985-2000-shinyanga-region-the-environment/), 12.07.2014)

Food shortages occur during years of prolonged drought periods which lead to poor harvests. Other causes of food shortage include lack of storage structures at household level and low use of pesticides. Some farmers are forced to sell food stocks for fear of losing their reserves to storage pesticides. In terms of cash crops, cotton is the major cash crop in the region supplemented far by tobacco. In spite of the enthusiasm to grow cotton, farmers face a problem of easy access to credit for the purchase of inputs such as pesticides and poor mechanisation. On the other hand, a poor price offered by private buyers as well as the inability of cooperative union to support farmers has augmented the problem. ([www.shinyanga.go.tz/shinyanga%20social%20economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20social%20economic%20profile.pdf), 02.03.2014)

Livestock in the region is one of the major economic activities. Livestock include cattle, sheep, goats and poultry. Drought in the region augmented with tse fly infestation as well as vast areas demarcated for mining have been the cause for the recent exodus of many livestock from Shinyanga to other regions in the country. Improvement of livestock quality is limited by access to facilities capable of controlling or preventing animal diseases. Delivery of livestock health services depends on facilities such as dips, veterinary health centres and water sources. Many of these are non-functional. Other economic activities in the region

include Forestry, bee keeping and wildlife. Shinyanga region also produces minerals mainly gold and diamond. However the sector has not yet contributed significantly to the region's economy. The region has attracted foreign investors in the mining of Gold and diamond. Furthermore, the Industrial base of Shinyanga region is still small as compared with other regions like Dar-es salaam, Mwanza, Arusha and Mbeya. The large scale and medium size industries are mostly oil mills and ginneries while small industries are dominated by flour milling, tailoring, carpentry and food processing industries. ([www.lakezoneinvestmentforum.go.tz/sites/default/files/shinyanga%20investment%20profile%20consolidated\\_pdf](http://www.lakezoneinvestmentforum.go.tz/sites/default/files/shinyanga%20investment%20profile%20consolidated_pdf) ,10.06.2014) Contributing factors to the low level of industrial development in the region include infrastructure problems such as inadequate electricity supply, lack of adequate water supply and poor roads. ([www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf), 02.03.2014

### **3.6 Social Services**

#### **3.6.1 Education**

Education system in Shinyanga is less developed as compared with other regions like Mbeya, Kagera and Kilimanjaro. The absence of active involvement of Christian Missionaries in education, the tradition of the Sukuma people sending their children to school only when the younger are older enough to take over the cattle herding tasks and parent restriction imposed on girls education, preferring bride price to education are but some of the factors which slowed down education in the region. Between 2001 and 2006 the number of schools has increased. Despite this increase the development of primary school facilities in Shinyanga region is considered to be pathetic. The region faces an acute shortage of classrooms, pupils' desks, toilet holes, water supply facilities, teachers' houses and other facilities. By 2006 the region had 1,092 primary school and 102 public secondary schools. As a result a large number of pupils who complete primary education do not join secondary schools. Boys are more enrolled in secondary schools than girls. The same status was seen in 2006 when 1,023 boys and 478 girls were enrolled in the advanced level Secondary School. Between 2001 and 2006 always girls' enrolment to advanced level secondary has been less than half of boys. ([www.shinyanga.go.tz/shinyanga%20social%20economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20social%20economic%20profile.pdf), 02.03.2014).

### **3.6.2. Water and Sanitation**

In the rural areas of Shinyanga region the availability of natural water sources are scarce and seasonal. Rivers do not have surface discharges during the most part of the dry season. Lakes and springs do almost not exist. Majority of rural population still depend on traditional water sources, like hand dug water, waterholes in riverbeds during the dry season or unlined and unprotected shallow wells for both human and livestock consumption. The natural sources existing in the region are usually unsafe and not reliable. By December 2006, only 43.8 percent of the over 3 million people in Shinyanga region were estimated to have access to safe and adequate drinking water during rainy seasons. ([www.oecd.org/countries/42401172.pdf](http://www.oecd.org/countries/42401172.pdf), 05.06.2014) The later founded project of supplying water from Lake Victoria has at least reduced the water problem in Shinyanga region ([www.maji.tz/.../index.php...shinyanga%20water%20authority...ur](http://www.maji.tz/.../index.php...shinyanga%20water%20authority...ur) , 04.06.2014)

### **3.6.3 Health Services**

Health services in Shinyanga region are characterised by high infant and maternal mortality rates. Prevalence of high rates of water borne and water caused diseases as well severe malnutrition in some parts of the region is also a big problem. The causes of diseases are amplified by inadequate health facilities, like lack of essential equipment and hospital supplies as well as deterioration of health delivery services. Ten Most causes of morbidity in the region in 2006 were Malaria, ARI, anaemia, diarrhoea, pneumonia, severe malaria, Urinary tract infection(UTI), Tuberculosis, intestine worms, HIV/AIDS and epilepsy. In the same year ten common causes of mortality were Malaria, ARI, anaemia, diarrhoea, pneumonia, severe malaria, UTI, TB and HIV/AIDS. Infant mortality rate has been reduced but it is still a problem. HIV/AIDS is considered one of the most impoverishing forces facing Tanzanians, mainly affecting individuals in the prime of their productive and childbearing years with years with consequent repercussions for their families. Tuberculosis on the other hand has become a rampant disease and difficult to treat when combined with HIV/AIDS. ([www.actsa.org/pictures/upImages/.../Tanzania%20country%country%20profile.p](http://www.actsa.org/pictures/upImages/.../Tanzania%20country%country%20profile.p) .. 04.05.2014).

### **3.7 Lutheran Mission and the Formation of the Church in the Sukumaland**

The presentation in this part is based on the Lutheran mission work and church among the Sukuma people in the field research area under study. This does not mean the Lutherans were pioneers of Christian mission among the Sukuma, but this is because of the paper which is limited to the Lutheran church (ELVD) response to poverty and the poor in Shinyanga which

is part of the sukumaland. It is true that Lutherans were not pioneers of Christian missions in this area. From the 2<sup>nd</sup> half of the 19<sup>th</sup> century to early 20<sup>th</sup> century both catholic and Protestant missionaries like Church Missionary society (CMS) of the Anglicans in 1877, white fathers of the Roman Catholic in 1882 and Missionaries of the African Inland Mission (AIM) in 1909 entered and missionary activities among the Sukuma people. (Wijisen 1993, 64-65)

The Lutheran Church Mission work in the Sukumaland started in the 1960s. Some Lutheran Christians from Northern Diocese had migrated to the Sukumaland mostly for economic purposes in public and private sectors. These migrants found that the Sukumaland had no Lutheran church. They were welcomed by the Anglicans and the African inland churches. They did not feel not at home in those churches. In many places Lutheran migrants separated themselves from other Protestant churches and started to organise themselves for Lutheran worship. In 1960 the then Lutheran Church of central Tanganyika (Singida) under the presidency of Rev. Reuben Pederson sent Rev. Leslie Peterson to Masanga, Shinyanga. The work was not promising, he returned to Singida in the same year. In 1964 another evangelist was sent to Bukundi. He also could not withstand and went back to Singida. After much unsuccessful trials the mission work which led to the formation of the Lutheran Church, started in 1965 being pioneered by the Central Synod under the Presidency of Rev. Thomaso Musa.

The Lutheran mission work thus started officially with the church of minority outsiders especially from Kilimanjaro who had settled in the Area. Efforts were made to witness about Jesus to the native people, the Sukuma. In 1966 Rev. Robert Ward accompanied by ev. David Mpwani opened a mission station at Imalaseko in Shinyanga where the first people in the Sukumaland were baptized, and later opened a mission station was opened at Negezi. (ELVD 1989 *Historia na Matukio Muhimu*<sup>5</sup> (History and Important events 7-8).

In 1972 mission a station was opened to Mwanza, another area of the Sukumaland. The opening of congregations continued in Mwanza and Shinyanga. In 1975 the Central Synod Executive committee elevated the Sukuma Mission area to the church district status. In 1983, the executive committee and the General assembly of the ELCT- Central Synod, for the first time read the constitution of the Sukuma Mission and unanimously the synod agreed that by 1988 the Sukuma Mission Area would become an autonomous diocese under the Evangelical Lutheran Church in Tanzania (ELCT). (ELVD 1989, 12. *Historiana Matukio Muhimu*)

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<sup>5</sup>*Historia na Matukio Muhimu* meaning The history and Important Events is an unpublished booklet which was produced during the inauguration of the ELVD in 1989.



In 1986 at its general assembly the ELCT passed an historical resolution for the Sukuma Mission area to become an autonomous diocese by the year 1988. Following the resolution passed by the General assembly of the ELCT in 1986, the Sukuma mission area was inaugurated as a new autonomous diocese in 1989. Rev. Manase M. Yona was elected the first bishop of the newly formed diocese and Rev. Michael Meghahan (An American) was elected to be Assistant to the bishop.<sup>6</sup>(Historian a Matukio Muhimu 1989, 9) Bishop Manase Yona went to retirement in 2000 and Rev. Nehemiah Bomani succeeded him as a bishop until 2007 when he died due to an accident aged only 49 and he was succeeded by the current bishop, Andrew Gulle. The Diocese started with about 10,000 members and pastors. Today the Diocese has more than 100,000 members and more than fifty pastors. While the mission work was started by fellow Tanzanians, the work was later joined by the Finnish Evangelical Lutheran Mission (FELM) and other Synods of the Evangelical Lutheran Church in America (ELCA), Lutheran Church Missouri Synod, and Dan mission. These foreign missions and churches have been and are still supporting the Diocese in different activities. (Interview with C1, 26.07.2013).

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<sup>6</sup> Both Bishop Manase Yona and Rev. Meghahan had previously served in the Central Synod (later Central Diocese). Bishop Yona was the first African President to lead the Lutheran Church of Central Tanganyika between 1961 and 196

## **CHAPTER FOUR**

### **THEORETICAL FRAMEWORK**

#### **4.1 General understanding of Poverty and the Poor**

The term Poverty may be used to denote a shortage of income as it is understood in everyday usage. This understanding is not so within the development field where the multidimensionality of poverty is of a major concern. It has been noted within the field of development that it is not only material consumption which matters to represent poverty or wellbeing, but other issues like health, education, social life, environmental quality, spiritual and political freedom are of concentration. According to Howard White Lack of one of those can be called poverty. (White 2002, 33).

It is further more argued that poverty is conceptually seen in absolute versus relative poverty, and temporary versus permanent poverty. Absolute poverty is measured against some benchmark-such as the cost getting enough food to eat or being able to write your own name for literacy. Relative poverty is measured against societal standards; in developing countries the basket of essentials comprises food and a few items of clothing, whereas in developed countries it includes Christmas presents and going out once a month. (White 2002, 33).

Gross National Product (GNP) has been used in the development cycles to measure poverty or development. This way of measuring has been criticized as it tends to look on the average income of the people as per GNP. The results may not be true because you may find a country the same GNP with the other but having more people below the poverty line if the income is less equally distributed. So those who oppose this way of measuring assert that this mode neglects or overlooks other dimensions of poverty. (White 2002, 33). The 2015 Millennium Development Goal number one of the United Nations intend to reduce the world poverty and hunger by a half. Here the poor are described as those who have the income of less than US\$1. But it is argued that GNP is a measure of average income based on market valuations, and hence there are several ways in which the measure fails to give a full indication of the incidence of poverty. (Thomas 2000, 11-12) Howard proposes that poverty can well be measured in terms of consumption and not income, in that way the wellbeing of the people can be determined (Howard 2002, 34). Up to this point it is clear that there is no clear demarcation of what may be considered to be poverty or poor people. John Stott, (1984) who

is referred by Constance Bansikiza (2007) puts poverty into three folds: Economical, sociological and spiritual and he elaborates:

First, and economically speaking, there are indigent poor, who are deprived of the basic necessities of life. Secondly, and sociologically speaking, they are the oppressed poor, who are powerless victims of human injustice. Thirdly, and spiritually speaking, they are the humble poor, who acknowledge their helplessness and look to God alone for salvation (Bansikiza 2007, 18-19)

The forms of poverty mentioned above are interdependent; the presence of one may cause or result into the other. For example someone lacks basic necessities of life means and he is deprived, then it means that the injustice has been done upon that person. In this case a person is likely to continue rolling on these structures and with no hope to his fellow human beings who have imprisoned his destiny then relies on God. As it was with the Israelites in the Exodus story torture, oppression and exploitation in Egypt, God saw their misery in Egypt and rescued them. In this case their hope rests in him, and in this act they clearly saw God's saving power.

While the concept of poverty may be argued in different ways in different contexts as far as African and in particular, Tanzania and my research area is concerned it is true to say that in this context the poor visibly seen in their inaccess to basic needs. These basic needs are presented and defined by the International Labour Organisation (ILO, 1976, 7) and quoted by Bansikiza (2007) as:

The minimum Standards of living which a society should set for the poorest groups of its people; the satisfaction of basic needs means meeting the minimum requirement of a family for personal consumption: food, shelter, clothing, it implies access to essential services such as safe drinking water, sanitation, transport, health and education... It should further imply the satisfaction of needs of more qualitative nature: A healthy humane satisfying Environment and popular participation in making of decisions. (Bansikiza 2007, 19)

So it is clear that there are different ways of understanding what poverty is and who the poor in regard to different contexts are. Still the measurement of poverty may be depicted from needs which are essential for human development. Such needs are basic for the status of human life and without which human development is hampered. Bansikiza mentions these needs like indispensable material goods, safeguards to health which science provides. He

terms them as elementary needs. (Bansikiza 2007, 22). So it is right to consider them poor, those who miss these needs.

#### **4.2 Poverty and the Poor in African Traditional Societies**

The current Africa is passing through changes from what of was known to be the African way of life of communal societies. Technological and scientific innovations in the western world, has brought Africa into the midst of the global world. While Africa has not reached the stage of modern sciences and technologies, it has neither remained in the African traditional way of life. In this way, the understanding of Poverty in the African context is also standing at ease (Bansikiza 2007, 27)

While in Western societies poverty has been understood as the state of lacking means to satisfy basic needs for nutrition, housing, clothing and other essentials of life;(The encyclopaedia Britannica 1983, “poverty”) in African societies poverty has been associated with the holistic view of life which necessitates the interdependence concept of belonging in the community. Being isolated and alienated from the family or community is a curse because life is meant to be shared (Kimilike 2006, 106) While poverty means the lack of basic needs, was there in African societies but it was not something which was clearly felt has the destitute that were usually taken care of by chiefs and elders, if their own relatives were unable to take responsibility for them. (Shorter 1999, 11). Likewise, Emmanuel Nwaoru who is referred by Bansikiza 2007, affirming that it was inconceivable to find in a traditional African society with its communalism and extended family system, a person languishing in poverty (Bansikiza 2007, 28).

Faustin Mahali (2006) has also researched on poverty among the Wanji of Tanzania. Mahali argues that among the Wanji, poverty is described in terms of failure to have children for further generations, and also failure, up to the failure to socialisation, which in turn is a failure to preserve relations which care and nurture the continuation of family. As viewed by Mahali poverty, people with different social status are also considered to be poor or vulnerable to poverty, these are like orphans, the sick people with disabilities. So with these challenges, the family and community at large was closer in helping people or equipping them themselves. Initiatives to know the root causes of sicknesses and the task to find the right medicine for the person was done communally. Orphans and people with inabilities were taken care of by members of the extended family or the larger community. (Mahali 2006, 167-169).

### **4.3 Biblical Understanding of Poverty and the Poor**

It should first be taken into account that this part do not intend to present the etymological meaning of the word Poverty or the poor, lather to present the poor as people or poverty as a situation as portrayed by the Bible. The Bible portrays that always God has opted for the poor. Both the Old Testament and the New Testament explicitly show God's concern for the poor. The poor are presented as the exploited and oppressed and who face injustices and thus suffering people. Thus, God's option for the poor seems to be the foundation for the Church's concern for the poor.

In the Old Testament we are exposed to the presence of people who were oppressed by others and thus became poor. (Proverbs 14: 31; 22:7; 28:15. In this case the oppressors would be individual people or people in authority. Governments or those in power would oppress people through establishing unjust laws that resulted into exploitation (<http://www.eadenru.com/orgs/probe/docs/poverty.html>, 12.04.2014). Gerhard von Rad points to the connection of the emergence of the OT Prophets to, among other issues, the long standing distengration of the old social order in Israel. The result of this transformation was the formation of classes with a resultant severe social injustice. (Von Rad 1965, 9-10). Social and political structures of life oppressed the people to the extent thus depriving them leading a peaceful life. The poor were deprived of their rights and did not receive their remuneration which were worthy to their labour rendered. According to speckman, Christians believe that a religious perspective has to be prominent in any dealings with human beings especially in attempts to improve the quality of human life (Speckman 2001, 5)

#### ***4.3.1 God's Option for the Poor in the Old Testament***

It is true that poverty is painful. Poverty causes suffering to those who are suffering from poverty, means the poor. Despite the sufferings which burden the poor, God has and is always on the side of the poor and those who are suffering from different forms of injustices which render them vulnerable to many kinds of life torments.

In the Exodus story, God saw the suffering of the Israelites, and intervened the situation. He revealed his name to Moses as Yahweh and promised to send back from Egypt the Israelites to Canaan, the Promised Land under the leadership of Moses. So the exodus story is taken as a liberation of the Israelites from captivity and hence a liberation from poverty. In Egypt, The Israelites were dehumanised as they were enslaved and deprived all the rights. They cried to God, he heard their cry and rescued them by leading them from Egypt to the Promised Land, Canaan, a land flowing with milk and honey. (Pixley and Boff 1989, 25-27).

Therefore, the exodus account evidently displays that justice means taking sides with the oppressed. Here we see that the Yahweh of the exodus takes side with the oppressed. (Pixley and Boff 1989, 20). It is thus clear that God of the OT is disgusted by poverty and wills its abolition. (The international Standard Bible Encyclopaedia, 1987, “poverty”). Furthermore, Prophet Micah is reminding the people of what God has done and what was expected of them, saying: He Has shown you, O man, what is good; and what does the Lord require of you but to do justice and to love kindness and walk humbly with your God”.(Micah 6:8). The New Bible encyclopaedia interprets this as this as protection for the weak in accordance to the covenant. (New Bible Commentary 1994)

#### ***4.3.2 God's Option for the Poor in the New Testament***

The Gospel according to Luke reports how Jesus identified the purpose of his coming to the world. Jesus pointed out about His mission; He said that the Holy Spirit had anointed Him to “Preach good news to the poor. He has sent me to proclaim freedom for prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favour” (LK 4: 18-19). Myers (2011) points out that Jesus ‘mission is holistic mission to the poor. (Myers 2011). Jesus announcement shows is centrifugal force of his mission to the poor. The poor, the captives, the blind and the oppressed are presented as the “recipients of Jesus” spirit filled ministry. (Donald, S.&Stuhlmuehler, C. 1983, 147).

Paul and James insisted on care for the people in need, fobbing class distinction and strongly warned against the rich oppressing the poor. (James 5:4, 6, 14-15; 2:2, 15, Romans 5:1-11, 2corinthians 12: 9-10)(A New Dictionary of Christian Ethics 1986 “poverty”).

Jesus identified himself with the poor. In Matthew 25:31-46 Jesus shows that those who care for the needy are doing this to him. “For I was hungry and you gave me food...” Jesus ‘ministry on earth shows his humility. “...though he was in the form of God did not count equality with God a thing to be grasped..... (Philippians 2:6). Paul reiterates this when he says “For you know the grace of our Lord Jesus Christ. That though he was rich he became poor so that by his poverty you become rich (2Corinthians 8:9)

Furthermore, the church which was formed after Pentecost lived in the fellowship. They had everything in common. They sold and shared their possessions voluntarily. Through such kind of life, there was no such needy person among them (Acts 2: 42-47; 4:32-34. This was a communal concern for the poor and the weak in the church. The first Christians had a sense of mutual love and responsibility to one another. Paul also encouraged the collection for the

poor. He organised the churches in Asia and Greece to make contributions for the poor who were among the saints at Jerusalem. (Romans 15:26; 2 Corinthians 8-9). The collection expressed the special concern for the poor. (Boff, C. and Pixley, G. 1986, 66).

#### **4.4 Diakonia: The Church's Response to the Plight of the Poor**

The Greek word and two of its cognates-the verb *diakonein* and the common noun *diakonos*-occur about a hundred times in the New Testament, and they have been translated into English by words like "ministry" and "service". From the word Diakonia now two English words have been born in the church cycles, these are "deacon" and by the same process other words relating to "diaconate" are visible from the early Christian literature. With the Word diaconate and ministry, it is seemingly that today's churches are seemingly determined on understanding both terms as synonymous with "service". They have even treasured its value in a word that has become part of theological and pastoral terminology and that is transliteration of the Greek abstract noun, "diakonia" (Collins 1990, 3-4).

Identified with the kingdom of God announced by Jesus, the church is said to be manifested above all in the person of Christ who came "to minister and give his life as ransom for many". The citation here is from Mark 10:45 and it suggests, beyond the saving power of Jesus' death, that the church's mission must be carried out in the spirit of Jesus' own ministry, namely by "observing his precepts of charity, humility and abnegation" (Collins p.15).

Now, Diakonia which is coined from the Greek language can be defined as the responsible service of the Gospel by deeds and by words performed by Christians in response to the needs of the people. (Lossky et al 2002, 305). This implies that the work of diakonia cannot exist without the works of Jesus Christ; this is due to God's holistic mission which is deeply connected or related with *kerygma* (Proclamation of the Word) and *koinonia* (sharing at the table) (LWF 2002, 27). If Diakonia is closely related with the proclamation of the Word and sharing at the table, works which are bestowed under the church, then, Diakonia is performed by the church and is a compulsory ministry to the church. This is explicitly presented by the Global Consultation on Prophetic diakonia for the healing of the World which was held in Johannesburg, Nordstokke (2011) quotes this statement from LWF 2003b: 6a which says:

Diakonia is central to what it means to be the church. As a core component of the gospel, is not an option but an essential part of discipleship. Diakonia reaches out for persons who are created in God's image. While diakonia begins as unconditional service of the neighbour in need, it leads inevitably to social change that restores reforms (Nordstokke 2011, 13).

Therefore diaconal praxis always takes place where people suffer, experience poverty; violence and injustice or whatever might threaten their dignity as human beings. Likewise, diakonia always reflects the real status of the world, and is challenged by development in society that excludes the poor and those that are considered expendable (Nordstokke 2011, 14). This perception also may take its root from the Christian teaching, the greatest commandment is to love God *“with all your heart and with all your soul, and with all your mind, and your neighbour as yourself (Matthew 22:37-39)*. So all Christians are called to respond to the needs of the neighbour within the community (LWF 2009, 41)

The 1983 WCC general assembly in Vancouver affirmed diakonia to be the church’s ministry of sharing, healing and reconciling as well as the central part of the nature of the church (Nordstokke 2011, 162)

#### **4.4.1 Transformation**

Transformation is an ongoing process of total reorientation of life with all its aspirations, ideologies, structures and values. It is a continuous process of rejecting that which dehumanises and desecrates life and gifts in everyone and promotes peace and justice in the society.(LWF 2009, 32). Transformation engages and changes all who are part of it. In that manner, transformational diakonia helps to overcome the so called helpers’ syndrome, practices and relations that separate “we” from “they”. We all need to be transformed, reconciled and empowered. For that reason we are all in need of diakonia; first of all of God’s diakonia as revealed in Jesus Christ, and then as mutual care and accompaniment of one another. So transformation envisions at bringing peace and justice to more people and so it is close to what may be termed as social change, progress or development.

From a theological point of view, transformation is a reminder of God’s constant renewal of creation (Latin: *creatio continua*). As people of God, we transformation as God’s gracious gift for which we owe to praise and service. (LWF 2009, 43-44) *This is linked to Saint Paul’s speech to the believers, when he said “Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect(Romans 12:2)*. According to Bryant Myers (2011) the biblical story must become an integral part of transformational development process. The biblical story is the beginning of transformation in our lives and relationships.

Therefore, engaging the biblical story must be central to the practice of bringing about transformation done by Christians. True transformation occurs when people know their



identity and their vocation to live in just and peaceful relationships: relationship with God, community “other” and the environment. Christian witness within the context of transformational development must witness to Christ’s Lordship over all of these relationships and to His intention that being part of His kingdom means seeking justice and peace (Bryant Myers 2011, 330,342).

#### **4.4.2 Reconciliation**

God reconciled the world in Jesus Christ. This gift is a promise of a broken world, and diakonia seeks to witness to this promise through initiatives of furthering peace and reconciliation. The church is called to in God’s reconciling mission, beseeching people on behalf of Christ to be reconciled with God (2Cor.5:19) and one another. Reconciliation, first of all refers to God’s action through which human beings have their relations to God restored. At the same time, restoration denotes being transformed and empowered for ministry. (Greek:*Diakonia*) of reconciliation. The concept diakonia clearly reminds that the diakonia of Jesus is His way of unconditional presence among the poor, his prophetic defence of the excluded, and his acts of healing and last but not least his announcement of forgiveness and new life under the promise of new age to come, is the way for the church to follow in its mission of reconciliation. Reconciliation takes people to a new place; it empowers them for renewed relations and responsibilities (LWF 2009, 44)

#### **4.4.3 Empowerment**

Empowerment refers to the biblical understanding of creation that every human being is created in the image of God, with capacities and abilities, independent of the apparent social situation. It relates to the promises of Pentecost, *you shall receive power when the Holy Spirit has come upon you; and you shall be my witness...to the end of the earth* (Acts 1:8). It is the conviction of the church that God continues to empower people, not only the Apostles and others who assumed leadership, but especially those who are rarely, if ever given the opportunity to speak. This conviction should shape diaconal action, its methodology and its priority setting. Such action, witness the faith in God who reveals his grace and power by choosing “what is low and despised in the world (Icor.1:28). Diakonia implies the shifting of power so to work on the imbalances of power. Diakonia should raise this issue not only in the society and between helpers and those who are helped but also with reference to diaconal praxis and how power is established and lived in the life of the church. Then, the task of being

bridge builder is integral to the very nature of diakonia. The classical Greek use of the word diakonia points to the mission of a go between, a messenger, or even an ambassador who has been mandated to restore relations, to heal and to reconcile (LWF 2009, 45-46)

All diaconal actions, including those addressing immediate needs, are embedded in a comprehensive mandate of building relationships. As a diaconal method, accompaniment seeks to overcome isolation and exclusion, and to identify pathway that may offer possibilities for broader sharing in mutual solidarity. A Latin American regional meeting on diakonia described this task as “migrant diakonia”, in context where people are often on the road, trying to escape poverty. A go between needs the capacity to listen to different versions of the story and to see why such differences emerge. There are endless situations which call for diaconal action of bridge building both inside and outside the church. People living with HIV/AIDS are stigmatized by the community. Women suffer violence and their voices are not heard, children of poor parents receive poor education.

Concrete initiatives and projects are tools that may contribute to the process of constructing a more just and sustainable society. (LWF 2009, 47). According to Bryant Myers (2011) Empowerment tends to take on wide variety of meanings. It is often used to refer to process such as enabling, motivating, and promoting and increasing capability, but it is also used to refer to means of empowerment, which can include participation, education, and community organizing and enabling political voice. Myers adds that the essence of empowerment is that there is some kind of process of social change directed by the people themselves by which people-as individuals and groups-are able to shape their own lives in ways they choose.(Myers 20011,218). Moreover it should be taken into account that diakonia is service commissioned by the Lord. It is empowered by God’s Spirit with the aim of lifting up the downtrodden, of dignifying the expendable, and of empowering the excluded (Nordstokke 2011, 50).

## CHAPTER FIVE

### THE POOR AND POVERTY SITUATION IN SHINYANGA

#### 5.1 Disability<sup>7</sup>, Diseases and Health Services

The findings show that disability and diseases is a catalyst to poverty in Shinyanga. People with disability have difficulties with their mobility. The research shows that the situation reduced their ability and opportunities for participating in income generating activities so as to fight poverty. Although Tanzania has a considerable number of legal provisions and policies<sup>8</sup> meant to protect persons with disabilities, people with disabilities claimed to have limited access to education, employment and provisions of other public services due to their physical barriers.

Limitations in accessing basic needs particularly food, health services and education seem to increase the vulnerability of poor people with disabilities. I found out that these people with disabilities even those who are adults were depending on their relatives and some of these people who are depended on where too poor even to help their own families. It was also found out that some relatives had negative perceptions on people with disability. D1 who lives with disability commented on the difficulties he is experiencing due to his disability:

Iam told that when I was about two years old, I suffered polio which left my both legs paralysed. During the age when I was supposed to be enrolled to school, Schools were located far away from home. I saw my siblings being enrolled to school. When I urged my parents to take me to school too, they told me that there was nobody to carry me on his/back to and from school. They also told me that it was not worthy with my disability to join school as nobody could employ me. Nothing I could do, I stayed home doing nothing and my parents had no enough food to feed me and my siblings, we were a total of 7 children. When I grew up, at the age of 15 I got a person who taught me to sew damaged shoes. Now my both parents are dead. When any misfortune happens to my extended family members, some of them accuse me saying that my disability is causing misfortunes to their family. Iam not married, I have tried several times to get married so that I could get a wife who could also assist me with my disability, and all girls are not willing to marry me. Some of them say that if they can agree to marry me they may suffer double problems thinking that they can also have children with

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<sup>7</sup> Disability is a form of inability or limitation in performing roles or tasks expected of an individual within a social environment.( Eiesland, N. L 1994, 27)

<sup>8</sup> Apart from other laws and policies, Tanzania through Ministry of Labour, Youth Development and Sports in July 2004 enacted the National Policy on Disability.([www.tanzania.go.tz/egov\\_uploads/documents/National\\_policy\\_on\\_Disability\\_sw.pdf](http://www.tanzania.go.tz/egov_uploads/documents/National_policy_on_Disability_sw.pdf) , 05.07.2014)

disability like their father (me). I live a desperate and excluded and marginalised life, but I believe God knows my destiny”.

The research shows that people with disability experience more poverty than poor abled people. People with disabilities claimed that even if they get opportunities to be enrolled to school, the schooling environment is not very friendly in the case of classes, chairs, and toilets and even walking to school for those who can use supporting stuffs. So, many of the people with disability receive poor education or no education at all. The Tanzanian National Policy on Disability of 2004 affirms:

“Society ‘prejudice against children with disabilities is known to have psychologically affected their ability to realistically cope with their environment. Much as education is essential for the development of s child’s potentialities, some parents still perceive children with disabilities as a burden and opt not to send them to school”( [www.tanzania.go.tz/egov/uploads/documents/national\\_policy\\_on\\_Disability.sw.pdf](http://www.tanzania.go.tz/egov/uploads/documents/national_policy_on_Disability.sw.pdf), 05.07.2014).

While the policy shows how the parents or guardians may be barriers to the education of people with disabilities, but as it has been stated above, inaccessibility to friendly environment and basic materials including transport to school cannot be overlooked as barriers to poor families to allow their children with disabilities to be enrolled in schools. It is also clear that majority of people with disabilities in Tanzania live in poverty because they cannot access work due to their disability and competition in their labour market. The government is trying through different stake holder to help people with disabilities with funds to establish income generating projects but the funds become meagre as compared more than three million people with disabilities in Tanzania as of 2004. ([www.tanzania.go.tz/egov/uploads/documents/national\\_policy\\_on\\_Disability.sw.pdf](http://www.tanzania.go.tz/egov/uploads/documents/national_policy_on_Disability.sw.pdf), 05.07.2014)

As it has been stated above, with limited opportunities, they end up having few or no any asset at all as they are caught into limited job opportunities. Poor People with disabilities informed that they need extra care sometimes in medical care. So with such needs which are expensive in a situation of limited opportunities, people with disabilities are rolling on the cycle of poverty with little or no hope to move out of it. According to Constance Bansikiza in many African countries services are discriminatively offered and people living with disabilities tend to be the least beneficiaries. Bansikiza adds that some of the disabled people

rely on begging in order to survive; he insists that such a lifestyle debases these people and entrenches them further to poverty. (Bansikiza 2007, 112)

Furthermore, it is obvious that diseases affect human body and weaken the ability of those who suffer to pursue various livelihood activities, care of others and socialise. Apart from other diseases currently and for the past three decades in Africa, Tanzania and Shinyanga in particular HIV/AIDS has become the most damaging disease, killing a large number of people and disrupting the well-being of the communities including the creation of large number of orphans.<sup>9</sup>

The research found that in households where people are living with long illness caretakers are experiencing a heavy burden and reported a tremendous degree of fear and stress. Adult patients expressed how they suffer from illness and fear of their children becoming vulnerable, as they cannot take care of them. Interviewee P3's wife died Two years ago due to illness related to HIV/AIDS. She died only in her mid-30s. The diseased left D2 with four children aged between 4 and 12 years of age. When I visited this family, D2 had been sick for two years. His two brothers and three sisters had also died of HIV/AIDS related illnesses. The household was under the headship of his mother who was in her 70s. This old mother of D2 uses most of her time to take care of her grandchildren and a son who is ill. None of the three children who had reached the school age where at school. The family had exhausted its funds long ago during D2's wife, brothers and sisters illnesses until their death and funerals. The family did not have money for school needs, food and medication. P3's mother was worried about her grand children's future, she commented saying "*I do not know what will happen to them when I die as there will be no one to take care of them*".(Interview with p3and D2 , 26.07.2013,Masanga)

The research shows that the poor economic status of households increases the chances to their further slide into poverty when burdened by an ill member for a long period as paying for care

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<sup>9</sup> HIV/AIDS outbreak is one of the most and current outstanding challenges facing humanity. 40 million people of the world are estimated to be living with HIV; 28.5 million of them live in sub-Saharan Africa. Since its outbreak HIV/AIDS has killed 22 million people worldwide, 17 million of them come from sub-Saharan Africa. It has also orphaned about 14 million children (WCC, 2003, 6). In Tanzania, the first three cases of HIV/AIDS were reported in 1983, and by 1996 the National Control Programme had recorded 88,667 cases. The figure climbed to 600,000 in 1999. Statistics show that there were 2,200,000 people living with HIV/AIDS at the end of 2001. Approximately 140,000 Tanzanians died of HIV/AIDS in 2001, leaving 810,000 orphans. (Orobator 2005, 89-90) In Shinyanga region, the 2011 assessment of AIDS State in Shinyanga reports that the first person living with HIV/AIDS was reported in 1986. By 1988 all 7 districts had reported HIV/AIDS cases. The HIV/AIDS prevalence in Shinyanga is 7.4% so Shinyanga is one of the 8 regions with high prevalence over the country' prevalence (5.7%). By 2009 the region had reported to have 67,696 orphans and vulnerable children.([www.tacaids.go.tz/index.php?option=com\\_docman&task](http://www.tacaids.go.tz/index.php?option=com_docman&task) ,28.06.2014)

and services may erode any reserves. It is likewise confirmed by Anna Tibaijuka who says that when a household happens to have a person/people living with HIV/AIDS (PLHAs); the household labour supply was also severely affected. She maintains that on average, 29% of the household labour was spent on AIDS related matters including care of the patients and funeral duties. (Tibaijuka 1997, 25(6) 963). Also Christina Kabigiza holds the same idea when she asserts that at the household level when the father, who is the head of the family, gets infected with the HIV, the wellbeing of the family is jeopardised. She maintains that the time, money and other resources are used for taking care of the sick, the consequences of which are impoverishment of the family and hence the community. (Kabigiza 2005, 14-17) It was claimed by interviewee P3 that due to poverty her son is failing to use antiretroviral pills so as to weaken the power of HIV. She said *“While the government is giving these medicines freely, he lacks enough and nutritional food, so with these medicines which are very strong, his body becomes weaker because of poor and unhealthy eating”*. (Interview with P3, 26.07.2013, Masanga)

In relation to the above situation, Janet Momsen informs that people living with HIV/AIDS need to eat more protein than usual, otherwise the immune system collapses, she adds that AIDS breeds hunger and hunger breeds AIDS (Momsen 2004, 88). Bansikiza (2007) also asserts that the practical challenges of AIDS among young adults and families are often disturbing. He insists that, a person who takes care of not only his nuclear family but also the extended family when he falls ill to HIV/AIDS related illnesses which also may result into death, the all family will likely suffer due to the loss of the bread winner. Bansikiza is also convinced that such a situation may leave the people in terrible poverty which may be handed over to later generation (Bansikiza 2007, 96). Bansikiza is also of the view that there is a close relationship between poverty and the AIDS Pandemic. He quotes Humphrey Moli who also quotes the UNAIDS which states “poverty creates AIDS; AIDS deepens poverty and makes poverty harder to escape from” (Bansikiza 2007, 57). HIV/AIDS, tuberculosis and Malaria are among the world’s biggest killers, and all have their combined impact on poor countries and poor people (Marshall, K. & Keough, L 2004, 6)

The findings show that for the first HIV/AIDS case in Shinyanga region was recognised in 1986. ([www.tac aids.go.tz/index.php?option=com\\_docman&task](http://www.tac aids.go.tz/index.php?option=com_docman&task), 28.06.2014) According to C4 as it is in other parts of the world, HIV/AIDS in Shinyanga region is mostly found among

people aged between 15 and 49.<sup>10</sup> The said group makes up work-manpower. P3, an Old woman aged 70 shared how she lost her two daughters and three sons consecutively between the year 2000 and 2008 due to HIV/AIDS. All deceased sons and daughters were between 23 and 38 years old. (Interview with P3, 26.07.2013, Masanga). The picture we get from these deaths shows that the population of a young generation is affected much by HIV/AIDS. A WCC study document reports almost the same situation when it states that most people living with HIV/AIDS are in prime productive and reproductive age of 15 to 44 years. The document further claims that About half of the HIV infections occur among young people below 24 years of age, indicating the inherent vulnerability of youth in many cultures (WCC Study Document, 1997, 15). It is therefore clear that the deaths of young adults whom the society and families depend on, implies that the cohesion and development among people and society is likely to stagnate or to deteriorate to the extent of causing extreme poverty to the affected people, families and households. So when the young generation dies it is the grandparents who are takes over the responsibility of caring for orphans, as Momsen (2004) who argues:

In some cases older women may develop new roles caring for their grandchildren..... as mothers die of AIDS as in the case of sub-Saharan Africa. Where children are left as orphans, the grandmothers headed families will find it hard to produce adequate food because of lack of labour and so the whole family will be threatened with starvation (Momsen 2004, 83)

The research revealed that though in some areas like kishapu and Mwadui there are health facilities it is not always that they always have medicine. Though medicines may be there not all people are able to pay for the medicines, consultations, medicines and supplementary procedures. In September 2003 the government of Tanzania through the Ministry of Labour, youth development and sports created what is termed as the National Ageing Policy. The policy guarantees free health care to elderly people aged 60 years and above who prove that they are not able to pay for their health care will receive free health care ([www.globalaging.org/elderrights.world/2007/BGTTanzania.pdf](http://www.globalaging.org/elderrights.world/2007/BGTTanzania.pdf) ,25.06.2014). It was decided

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<sup>10</sup> The 2012 report shows that around 1.6 million people are living with HIV/AIDS in Tanzania that is 6% of the population. An estimated of 150, 00 were newly infected with HIV in 2011 which is over 400 infections every day. There are 230,000 living with HIV/AIDS and 1.3 million children orphaned by AIDS ([www.avert.org/hiv-aids-tanzania.htm](http://www.avert.org/hiv-aids-tanzania.htm), 30.06.2014). The Shinyanga Region Commissioner's report released in 2006 shows that people infected by HIV/AIDS were 247; the number rose to 284 in 2005 and multiplied to 2,386 in 2006. The report further shows that 138 people died of HIV/AIDS in 2004 in 2005 deaths associated with HIV/AIDS were 130 and rose to 297 in 2006. ([www.shinyanga.go.tz/shinyanga%20socio%economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20socio%economic%20profile.pdf), 02.03.2014).

so after the government stated and found out the need to help the elderly very closely as the policy puts in one of its statements:

The majority of older people become old with poor health due to poor life styles and poor nutrition during childhood, women heavy load, and frequent pregnancies. Prolonged diseases are common feature among many older people. Additionally health service is not easily accessible to the majority of the older people, besides they are expensive. ([www.globalaging.org.elderrights.world/2007/BGTTanzania](http://www.globalaging.org.elderrights.world/2007/BGTTanzania). Pdf, 25.06.2014).

Though the policy has been enacted the implementation remains very poor .Tanzania has been ranked the second from the bottom in the quality of life and wellbeing of older people around the world. According to the global watch index 2013 published by Charity help Age international shows that on top of the list is Sweden and at the bottom is Afghanistan. ([www.thecitizen.co.tz/news-Tanzania-ranks-elderly.../-/index.html](http://www.thecitizen.co.tz/news-Tanzania-ranks-elderly.../-/index.html), 27.06.2014).

According to one of the government leaders in Shinyanga, the budget for the aged has not been enough to cater for the needs of aged people especially on health care, a situation makes the lives of poor people insecure.(Interview with G1, 29.07.2013,Shinyanga).The help Age Tanzania had the following hints on the aged in Tanzania:

- ⇒ According to the 2012 population and Housing census in Tanzania, out of 44.9 million people,2.5 million people(5.6%) are estimated to be age 60 and above(1.2 million male and 1.3 million females.
- ⇒ 80% of holder people live in rural areas.
- ⇒ 40% of all orphans in Tanzania are cared for by older people, usually their grandmothers.
- ⇒ 96% of older people in Tanzania do not have a secure income.
- ⇒ Households with older caregivers are 22.4% more likely to be poor to be insecure in accessing food. ([www.helppage.org/silo/files/helppage-tanzania.brochure.pdf](http://www.helppage.org/silo/files/helppage-tanzania.brochure.pdf) , 02. 07. 2014)

Apart from the aged, children under five are also entitled to free health care, The research shows that as drugs are not available their always told to go and buy by themselves. Different reports show how Tanzania is facing a problem in maternal and child health care; when we talk of Tanzania we are also talking of Shinyanga as part of Tanzania. Poor people have difficulties in accessing health facilities and some of them end up dying due to lack of proper



treatment due to their inability to pay health costs. Children from poor families suffer a lot as due to their age and the environment they live do suffer from different diseases like malaria and diarrhoea, where by their care takers or parents have no ability to pay for health care costs thus risking the lives of many children. (Interview with C4, 05.08.2013, Shinyanga). Apart from that different reports show on maternal child health indicates the relationship the challenges facing the country which Shinyanga is part of it, in this case not excluded in these challenges. Below is the data showing health indicators of maternal, New-born and child health in Tanzania:

- ⇒ Population Mainland Tanzania(2007) 39,384,223
- ⇒ Population Living in rural areas 75%
- ⇒ Annual growth rate 2.9%
- ⇒ Life expectancy at birth 54 for males and 56 for females
- ⇒ Total fertility rate 5.7 children per woman
- ⇒ Maternal mortality rate 578/100,000 deliveries
- ⇒ Neonatal mortality rate 32/1000 live births
- ⇒ Infant mortality rate 68/1000 live births
- ⇒ Under five mortality rate 112/1000 births

Source: UNICEF (2008) The State of the World Children Report in [www.hkmu.ac.tz/images/uploads/mwaikambo.lecture\\_.pdf](http://www.hkmu.ac.tz/images/uploads/mwaikambo.lecture_.pdf) ,09.08.2014.

The 2009 WHO report on the causes of deaths of children aged fewer than five in Tanzania in 2006 were

- ⇒ Neonatal 26.9%
- ⇒ Malaria 22.7%
- ⇒ Pneumonia 21.1%
- ⇒ Diarrhoea 16.8%
- ⇒ HIV/AIDS 9.3%
- ⇒ Injuries 2%
- ⇒ Measles 1.3%

The report further says that malnutrition is an underlying cause of death in about 50% cases ([www.hkmu.ac.tz/images/uploads/mwaikambo.lecture\\_.pdf](http://www.hkmu.ac.tz/images/uploads/mwaikambo.lecture_.pdf), 09.08.2014)

According to Professor Esther Mwaikambo the Abuja target set in 2001 to devote at least 15% of the government spending to the health sector. Tanzania and other African countries are spending less than 10% of their total expenditure on health. ([www.hkmu.ac.tz/images/uploads/mwaikambo.lecture\\_.pdf](http://www.hkmu.ac.tz/images/uploads/mwaikambo.lecture_.pdf), 09.08.214). This shows that when few funds are spent on health care it is the poor who suffer a lot as the well to do are able to access the health services in private hospitals. So it is clear that even some of the diseases which cause deaths among the under five children have a closer relationship with poverty as they have also been connected with malnutrition. Momsen asserts that children under five depend on their mothers for health care. She maintains that mothers with secondary education are more likely to get their children vaccinated and urban families are more likely to take their children for medical treatment because doctors and hospitals are more accessible than in rural areas. (Momsen 2004, 79) Furthermore Momsen reports some of the health features facing the low income countries malnutrition (14.9%), Unsafe Sex (10.2%), unsafe water, sanitation and hygiene (5.5%).( Momsen 2004, 75). When viewed, these features contribute to the diseases which kill the under five children in Tanzania and Shinyanga in particular. Momsen asserts poverty and health are closely related and adds that economic improvement does not necessarily lead to better public health (Momsen 2004, 76)

## **5.2 Educational challenges**

While Tanzania declared primary education free more than a decade ago; the research revealed that not all children of the school age were going to school. According to interviewee G1 orphaned children are the mostly affected. Children from poor families were either found not to be enrolled into primary school or dropped out of school. So it was further more noted that the situation increases their cycle of problems to become long term vulnerability. It was discovered that those children from families lacked basic schooling materials like exercise books, text books and uniforms. These children lack even soaps to wash their uniforms (Interview with G1, 29.07.2013)

While students in public secondary schools are required to pay only 20,000 TZS (ca.less than 100 NOK) per year; the research shows that not all parents were able to pay this money. Apart from this amount, parents were required to pay other school contributions which amounts more than 100,000 TZS in addition to other schooling needs. Parents and guardians of children from poor families admitted that they thank the ELCT-ELVD for supporting these children and urged the church to do more and also requested other well-wishers to help them.

The Tanzanian government has a policy that all students from poor families who are studying in government primary schools should be assisted by the district funds.

Not all children from households which are not able to pay that amount of money are assisted to get the schooling opportunity. This happened to one girl who completed the primary education in 2012 and was selected to join one of the public secondary schools. Her mother who was divorced and poor was unable to get 20,000 TZS for school fees. During my research this girl was working in one of the families as a housemaid, her employer who is a Lutheran church member has introduced her to one of the education support programs for poor people. During the time of this research the process for her to join secondary schools in 2014 was continuing.

Informant G2 being a community leader informed that he has witnessed that there is a drop out of children enrolled in primary and secondary schools. He maintains that though there are may be other reasons like trounce and pregnancies but when you interrogate teachers and parents you find out that also those reasons are connected to poverty. Girls have sexual intercourse with older men who assure them basic needs as a result they end up becoming pregnant. He insisted that this does not mean children from able families may not engage themselves in sexual relationships but the temptation may be higher to girls from poor families. On the other he said that even though those who drop and put on the category of truancy, some of them if not many of them drop out due to lack of basic scholastic materials. (Interview with G2, 29.07.2013, Shinyanga). It was reported that many poor parents found the supplementary costs of education expensive and the poorest cannot afford to keep their children in school. One interviewee said *“we do everything possible to send our children to school, but the poor and destitute cannot meet the payments for fees, uniforms and supplementary costs and so are turned away”*. The interviewee continued asserting that to government secondary schools which are now scattered around the country under the name of “ward Schools” if children do not pay TZS 30,000 for desk and chair, they may be sent back home. Poorer people revealed that without any support they cannot send their children to school. One interviewee’s children got support from PAMOJA TUWALEE Program which is under the ELCT east of Lake Victoria Diocese, so they’re in primary school. (Interview with P4, 24.07.2013, Masanga) P2 who is a poor widow and a casual labourer aged 62, lives with four grandchildren. She is worried she will not be able to sustain school costs because they are high and her strength to produce is deteriorating (interview with p2, 24.07.2013, Kishapu).

In another household Devotha and Jane (not their names) both left school after the third year in Primary School because their parents could not buy uniforms for them. Jane said that the teacher constantly chased her out of the class and she got tired of this and decided to drop out of school.

G2 informed me that 60 children in Kishapu District dropped out of school in 2012 and among them 53 were orphans who account for 88.3%. The situation shows that although the Tanzanian government decided to provide free primary education, orphans continue to face more problems as compared to non-orphaned children; these problems hinder orphans from being enrolled to school or if they are enrolled there are no assurance for the continuation, they end up dropping out of school. It is clear that although the government offers free primary education; orphans and children from poor families need other things like exercise books, uniforms and other scholastic materials. P5 pointed out that she considers education to be important for the future of her children but the death of her husband has led her four children who are between 8 and 12 years of age to drop out of school. She continued saying that when her husband died her in-laws confiscated the family house and fields such that it led them to the poverty line (Interview with P5, 26.07. 2013, Muhunze). The research shows that school dropouts will likely increase as many people in the research area and in Tanzania at large are unable to afford educational costs. Lack of education will mean the continuation of poverty trap to the future generation. This reality challenges the church and the government to put more efforts on the remedies of HIV/AIDS and other causes of poverty.

### **5.3 Challenges in Income Generating Activities and the Availability of Food.**

The research found out that most of the people in the research area as it is in most part of the country depend on agriculture as a major means of earning a living. Some of the crops which are grown in the area are rice, cassava, maize, potatoes and sorghum. Cotton and tobacco are the major commercial crops grown in this research area. As it is in many parts of the country, farming in the research area depends on seasonal rains. ([www.shinyanga.go.tz/shinyanga%20social%20economic%20profile](http://www.shinyanga.go.tz/shinyanga%20social%20economic%20profile.pdf). pdf, 02.03.2014) I was informed by my interviewees that they are always not assured with the seasonal rains. I was informed that there are some years when rains are not enough so crops die before they are ripe. One of my interviewees, an old woman aged 71 said to me:-

“My son, when there are not enough rains, we poor people are the ones who suffer a lot. The well-to-do families have money, so they can buy food from other regions in the country even from neighbouring countries, that is not the case of we poor people, when there are no rains

we get completely languished and it becomes difficult, we face starvation, and in most cases children suffer a lot, they end up getting malnutrition and other diseases which are a result of little food and unhealthy eating.”

In kishapu I met a man of about 40 years of age. He is married and the couple have five children. This man said to me:

“Three years ago we had a very bad year. The drought dried off all our crops, and there was a lot of hunger that many people starved. Nobody could help them. Their relatives in the village had no food either. Nobody had food for his own children, Let alone children of his brother or cousin. I remember, though it was not explicitly said, but two old men and four children died in neighbouring villages and people claimed that those deaths were caused by lack of foods. It was only few of the people who had richer relatives somewhere who could help.”

The situation above shows that during the time of scarce food due to different reasons it is poor people who suffer more as it is asserted by Ben Crow (2000) when he quotes Vaughan (1985, 204) who comments that the group which emerges as most disadvantaged... is that consisting of households which even in a normal year are not self-sufficient in food, who are short of land, and who make up their food deficit performing casual labour for other peasant farmers (Ben Crow 2000, 68).

So while people depend on crops for food and for sale, as there is no irrigation farming, each rain season farming, reaping is by chance, whether win or lose. In this situation the poor exhaust their energy and seeds which instead of improving their living standard, deteriorates their lives. Not only food crops but also cash crops like tobacco face the same problems when there are no enough rains. The research found out that for poor people, poor harvest is also caused by lack of money to buy pesticides. So it is no doubt that due to poverty the family may end up in malnutrition. One of my interviewee in Luhumbo said:

“As a poor person feeding a family is not so easy. I struggle to buy one kilogram of rice which cost TZS 1400, which is not enough for me, my wife and our five children. Children eat even food which falls down when their mother is cooking. It is painful to hear children begging for more food while there is no food left in the pot. They sometimes snatch food from each other”.(Interview with P1, 23.07.2013, Luhumbo).

It is also maintained by to Janet Momsen that poor rural households may spend as much as 90 percent of their income on food and yet may still eat inadequate diet so inadequate food and poor nutrition makes people more susceptible to diseases. (Momsen 2004, 78)

The research also revealed that poor people sell their land when family needs are worsened and later they work as tenants in the lands they sold. According to one interview, a land, especially to poor people has a value during a rainy season. During the dry season they sell their farms and when the rainy season comes they are hired by owners of the farms which they sold themselves. *If you buy a farm from one of them, his or fellows come to request you to buy their farms too*". It was found that some rich people use poverty of the people to buy a big land at prices that are too low in comparison with the land size and value. (Interview with G2, 29.07.2013, Shinyanga)

The above situation is viewed also by Bob Goudzwaard and Harry de Lange who comment that wealth creates more wealth and poverty leads to more poverty, as a result of increased investment possibilities and ones powerlessness in relation to others. (Goudzwaard and Lange 1995, 15) The village chairman in Kishapu said that people who purchase land of the poor people are making poverty worse in the area. He continued saying that poor people have to sell their land because they need to pay school costs for their children. They are forced to sell their land to rich people who approach them and want more land and more land. As a result, the poor person will have nothing to but to sell labour to rich land owners. Such land grabbing is making poverty worse in this region. (Interview with G3, 30.07.2013, Kishapu) It is therefore true when Goudzwaard and Lange say that in and of itself, rising production does not lead to just distribution: they insist that just distribution requires the empowerments of the less endowed and an embrace of justice by the privileged (Goudzwaard and Lange 1995, 16)

It was discovered that poor people in the research area are eager to engage themselves in micro projects as entrepreneurs but due to lack of capitals they fail to achieve their goals. Though there are some banks and Savings and Credit Cooperative organisations (SACCOs) which provide some micro credits, some of them have heavy rules and regulations for someone to be eligible to be given a loan. The situation was reported to be hard in the banks like the National Microfinance Bank which also, for eligibility to get a loan a person has to prove the possession of unmovable assets like a house or land which has a title. So loans remain to be the right of middle and upper classes people. Due to lack of capital, poor people

reported to end up doing petty businesses like selling sweets, groundnuts and fruits at a very small scale.

It was commented by informants that that once you are a poor person you remain there for a long time or for all of your life and this may be the trend to your children and grandchildren as you had no opportunity to prepare a sustainable foundation for them. They insisted that people have the capacity to sustain their livelihoods but there are things that hinder them to escape poverty. They mentioned lack of irrigation schemes of crop cultivation which could be an option when there are no enough rains, lack of extension services, unreliable market outlets and facilities for agricultural inputs particularly cotton pesticides, low prices offered by private buyers of their produce as well as failure by the major cooperative union, namely Shinyanga Region Cooperative union (SHIRECU) to buy cotton from farmers and pay on time. I was informed that SHIRECU buys cotton on credit from farmers and the payment may come even after one year without considering the loss of value of Tanzanian currency including the increase of prices for essential commodities. In this case lives of poor people continue to deteriorate from time to time.

Nevertheless, it is asserted by Goudzwaard and Lange that in most developing countries production growth has not benefited all inhabitants: by and large, the rich have become richer while the poor have become poorer. (Goudzwaard and Lange 1995, 9). The same situation was seen in the area of this research where rich people owning cotton processing ginneries, cotton plantations, rice fields and other investments enjoy the cheap labour supply of poor people who work for them for years and years with less or without any improvements in their livelihoods. The World Bank estimates that the total number of poor people in developing countries has increased without any interruption between 1950 and the present day. (Goudzwaard and Lange, 1995, 8)

So majority of the poor become victims of social injustices. One may argue that lack of love to a neighbour perpetuates poverty and makes the poor poorer. This kind of selfishness widens the gap between the rich and the poor. While the rich continue to climb the ladder of richness the poor continue to sink in a deep pit where there is no body to rescue them.

Another poor man informed me how is land was confiscated by one rich man. He took the case to the village officer and later to the primary court. By the time of this research he was still struggling to get his land back and the case had taken more than a year and is always

postponed with reasons which are not strong. He said, “I am poor, will probably lose this case and be asked to pay the case costs to the man who stole my land. Since the land which I depended on has been grabbed, my 4 children have stopped going to school. I have tried to consult different government officials but I receive discouraging replies. I can predict that my family will continue to live a miserable life because of this rich man”.

The research reveals that there is a weakness or carelessness in the governing bodies where the poor miss their rights and justice is inaccessible to them. Injustices widen the gap between the rich and the poor. The rich continue to be richer and the poor continue to be poorer. According to the Council of the Evangelical church in Germany (CECG), development which is not based on the needs of the masses of the population, despite economic success, leads to maintaining even or increasing social injustice. Moreover, the very base of the economic for economic growth will be undermined if the majority of the population has no share in economic progress. (CECG 1973, 14). The research revealed that poor people have little faith in the government’s planning and implementation to bring in the just society. Some interviewees were of the view that government leaders from the grass roots are full of greedy so they do not care about the poor, they continue to enrich themselves through unjust means like corruption and even depriving the poor with their meagre assets they have, thus deteriorating their lives.

Furthermore, it was revealed that poor people face exploitation in labour contracts. It was reported that very poor people lack authority and influence thus they have to obey what the employer wants. Interviewee P2 said:

“I don’t have an alternative, so I cannot stand firm to bargain on the wages, if I do that the work will be given to another person who also is in need like me. Even if the work is worthy TZS 3000, I am ready to be paid even TZS 500. In the end I smile to the employer as if I am satisfied with the payment, it is just keeping the relationship for future chance to work in his farm”.(interview with P2,24.07.2013,Kishapu)

#### **5.4 Housing, Water and Sanitation**

Shelter is one of the essential needs of any human beings. The research discovered that poor people in especially in rural areas of Shinyanga live in poor houses made of mud and roofed by mud or grasses. Other houses are made of grasses alone. One old woman aged 75



complained how together with her 3 grandchildren live in a house, by her words, which is not worthy even to animals, what can I do?. She says:

My house is fragile, it has a simple door made of glasses, and anyone can open it easily any time. We always sleep insecurely, if anyone wants to harm me and my grandchildren, it is easier to do that. Due to poor roofing we are exposed to sun rays and as well as rains during rainy season. We live a miserable life. I have my four goats; they stay together with us in the house. They smell, but I have no any other alternative.

The research found that in many poor household, apart from the fact houses were poorly built with poor materials, were also very small compared to number of people living in the house. Houses had very small windows made as holes to the extent of lacking enough fresh air and light. Poor people were complaining of being attacked by different diseases like skin rashes, coughing, Influenza and by insects like lice and jiggers. I saw a young boy whose toes had become the dwelling of jiggers to the extent of facing difficulties in walking. He himself told me that he had no any disability but the jiggers had destroying his toes, surviving in his skin and laying eggs in his body. Janet Momsen has observed the same situation when she says that spending time in poorly built houses increases the risk of chagas diseases from insects living in mud walls (Momsen 2004, 90)

The research shows that poor people in the area of research are angry at the shortage of water. It is obvious that scarce availability of water contributes to poor people's downward mobility, they spend increasing amount of time fetching it (which can limit income earning time or have to pay for it. Insufficient water fosters diseases and malnutrition. Children tend to skip school because of unwashed uniforms as well as getting tired after fetching water from far away.

P1 said:

"It takes up to six hours to collect water worthy twenty litres; it is only few people who own bicycles that have an opportunity to carry up to 60 litres of water at one time. The water source is small so always people wake up from 2.00am for the purpose of fetching water before it is finished by others. The older children could help but they come back exhausted and unwilling to go to school".

P1 also commented that if she would herself decide to go collect water then she may forfeit a casual labour wage. With these difficulties of water, P1's children have been rotating in fetching water and in most cases those who go fetch water do not attend school as they are

late and tired.(Interview with P1,23.07.2013, Lohumbo) I was also informed that these water sources are not real rivers so there are like stagnant waters which make water to be contaminated and results to waterborne diseases such as bilharzia, diarrhoea and typhoid.

The research revealed that it is only few people with financial capabilities who have built water tanks and collect rain water during rainy season or dug water wells closer to their houses. One informant reported that due to scarcity of water, members of the family take shower very seldom; they are eaten up by mouse and cockroaches which are attracted by the bad smell. (Interview with P1,23.07.2013, Lohumbo) The same situation is also seen by Janet Momsen who asserts that in sub Saharan Africa women spend an estimated time of four hours a day on collecting firewood and water. She continues insisting that during the dry season the village wells may run dry and so women have to walk further for daily supplies of water. The average round trip from house to water supply in Africa is five kilometres. (Momsen 2004, 70-71)

### **5.5 Women and Children in Poverty**

In Africa women play an important role in Agriculture. According to the statistics they produce 60 to 80 percent of the food grown and constitute 40 percent of the labour force. Women also contribute to the production of cash crops (Okelo, M.2013, 83). Their burden, in combination with the limited control over households' assets and resources, usually place them under enormous strain. The research revealed that Women especially in rural areas in Tanzania and in Particular, Shinyanga region are shouldering unbearable burden as they take up more and more responsibility of the men's responsibilities. It was revealed that some women take responsibility of becoming mothers and fathers at the same time due to different reasons which includes male migration to urban centres, divorce and family abandonment and the increased number of women in full-time care who are widowed due to chronic illness related to HIV/AIDS pandemic, and the rise of men's alcoholic addictions. Violence against women was also reported particularly in rural areas where rights and obligations are difficult to articulate and especially by women.

P2 is a widow in Kishapu village. Her husband left her 2.5 acres of farm, from which she manage to produce for subsistence. At her old age, she is finding it difficult to support herself and her dependants. When are parents died, they left a twelve acre farm but a family dispute over the distribution of that inheritance among her siblings makes it difficult for her to access her share. She said "women in our Sukuma tribe do not have right to inherit land over men. If

one has, then it is not a right given but only by chance when men decide. She relies on seasonal agriculture labour to pay for her house rent and to carter for other basic needs of her dependants. She said “Iam getting old and Iam frequently sick. I lack energy to work on the farm”. (Interview with P2, 24.07.2013, Kishapu)

Another case is of P4 who was married when she was a teenager to a suitor chosen by her parents. She lived with him for more than 10 years, cultivating the land and serving the extended family. She has four children. According to her, her married life was not very good. After much violance from her husband she asked for a divorce which was granted. Her parents were required to pay back the dowry which was ten cows. Despite the workload she carried for 10 years she lost everything she had worked for over ten years. Her living standard has declined as she has no any piece of land. “The divorce made me poor because I lost everything I worked for 10 years. Since then I have not been able to reach the level I was at before. I have accepted my fate, as this is how our customs are” (Interview with P5, Luhumbo, 26.07.20013).

P6, a widow reported that after the funeral of her husband, the relatives of her deceased husband told her to go with her 4 children to her parents while they arrange for the inheritance of her deceased husband. She did not receive any call from them, she decided to go back and ask on the fate of her inheritance together with her children. When she reached there she found everything was already sold and the deceased husband’s relatives had used the money. She could not do anything, she just returned to her parents with her children where they are living in extreme poverty.(Interview with P6, 28.07.2013, Masanga)

The research shows that women suffer poverty as they are traditionally not entitled to inheritance. Furthermore a widow has no claim on the property of her late husband nor does his family have any obligation to support her. (Wijisen, F. & Tanner, R.E. 2002, 134). So, it is true that in the Sukuma society, widowhood often leads to asset stripping by the deceased husband’s family. The research shows that women and their children are the most sufferers of poverty, being oppressed by the cultural systems. According Bishop C1 some people become poor because of the forces of system of dominion where other people oppress them deprive them of their dignity and right to enjoy their life. (Interview with C1, 26.07.2013, Shinyanga).

Following widowhood, male kin seize widows’ asserts; following divorce men walk away with the lion’s share of the property including land and household furniture utensils and clothing. Women are deprived of the means of supporting themselves and their dependants,

and may have no support from the husband's family unless; as widows are inherited by the deceased husband male kin (as wives) (TGNP, 2007). It is clear that such asset, income and network stripping not only intensifies the poverty of women and their families but also hinders women's efforts to bring up the children, which reinforces intergenerational poverty. John Pobee is of the view that the policies and activities of the rich, whether persons or nations make others poor. (Pobee, 1987, 32). "When those who have power over others, use that power to benefit themselves, poverty results. People are made poor through exploitation by national and transnational operators (Kalu 2000, 47).

Women in developing countries suffer extreme poverty because of their low social status, few decision making rights, their heavy workload, including family health care and their experience as bearers of children (Momsen 2004, 76). Furthermore, Children being dependants to the parents do suffer the consequences of ill health and death of their parents. Quoting the UNAIDS 2002 report, Momsen informs that of the 14 million children under 15 years of age orphaned by AIDS, 79 percent were living in sub-Saharan Africa in 2001 (Momsen 2004, 85). Tanzania being one of the countries is not far from the facts presented by Momsen.

While AIDS is continuing to affect the society, the burden of caring for sick family members falls on women to a large extent. Households' expenditures increase through health care, food and funerals expenditures at the same time as the number of productive family members decline. (Kabigiza 2005, 48). According to C2, female headed households affected by HIV/AIDS are entrenched into poverty. He maintains that since many women, especially in the Sukuma society, depend on their husbands as bread winners of the families, it follows that when these husbands die, the result is the marked increase in poverty among the widows. (Interview with C2, 27.07.2013, Shinyanga)

The research revealed that orphaned children often are working and most of them fail to attend school, which increases their long term vulnerability. I met one boy and this is story:

"I am used to be like a father to my siblings", says P7. He is nineteen years old and looks after his four younger siblings. Three years ago a heavy burden fell on this boy's shoulders. Their mother died of HIV/AIDS, leaving five orphans from 3 to 13 years. The boy had already taken the responsibility of his family immediately after his father's death a year before, when his mother also fell sick. He gave up school and started working. "It was clear, I had to be a bread winner in the family" says the older brother, who had to comfort his siblings while dealing with

his own grief. "I had to be strong for the kids" he adds. The five year old of the family a girl now aged 5 years, she is HIV positive. The boys is working more than ten hours a day in people's farms as and sand quarry so as to feed his siblings including health care of the younger sister. With no relatives to turn to, the children live a miserable life. (Interview with P7,01.08.2013,Mwadui)

P8, a girl aged 18 living in the streets of Shinyanga Town claimed that nobody would like this work(prostitution),which she is convinced it is not acceptable before God and before the community. She says that if there would be an alternative for survival she would leave this illegal, immoral and sinful "job". It is risking my life but there is no any other alternative for survival. (Interview with P8, 02.08.2013, Shinyanga).Shorter and Onyancha assert that sex in the streets is one way off obtaining money, food and shelter. They maintain that the young street girls are the most involved as many of them become prostitutes (Shorter and Onyancha, 1999, 91). O'Donohue and Vitillo also present a similar situation by saying that having turned to street life orphans who obvious emotionally vulnerable and economically destitute, are easily drawn into sexual favours thus making them more susceptible to HIV. (O'Donohue and Vitillo, 1997, 82). It is an additional hardship to see that children having lost their parents to HIV/AIDS, they themselves are exposed to the infection of HIV.

It was also evident from the research due to low household income even in the situation where parents are alive; children are living in difficult conditions, without adequate food and clothing and with poor shelter. These children too are not attending school as parents or foster families are unable to meet school expenses. When the parents are not employed or no good income, the research revealed that children are forced to child labour so as to supplement family income. As it has been said above, it was also found out that the situation becomes worse when these poor parents die, children are likely to suffer injustices and mistreatment from close relative like sexual abuse, loss of the right to inherit their parents' meagre assets. Jean Samuel Hendje Toya is of the opinion that with the death of parents since they are economically unproductive, children end up on the streets as beggars. (Kabigiza 2005, 48) I assume that if there were more efforts to support poor children, street children will increase as the condition of poor families especially those affected by HIV/AIDS deteriorates. The end result of this will be the unmanageable improperly cared young generation.

## **CHAPTER SIX**

### **THE ELVD's RESPONSE TO POVERTY AND THE POOR IN SHINYANGA**

#### **6.1 Introduction**

The purpose of the Diocese (ELVD) is to inspire unity, love and the service to each other among the believing community. In addition, the diocese envisions in serving all people with love on their spiritual and physical needs in Jesus' name (ELCT-ELVD Constitution Article III, C-D, 2004, 2). The ELVD envisions in serving all people spiritually, mentally and physically. (Interview with C1, Shinyanga, 26.07. 2014). Jesus Christ has poured the Holy Spirit to the church thus empowering it to go out and proclaim good news to all people where the poor are inclusive. Jesus said: "Love God with your all heart, and with your all soul and with your all strength and with your all mind and love your neighbour as yourself" (Mt. 23:36). According to C2 who is an Assistant to the bishop of the ELVD, the ELVD follows the example of Jesus Christ who identified himself with the poor. The Assistant to the bishop maintains that when the ELVD is involving herself in ministering and responding to the poverty situation, she (the diocese) is responding to the ministry of Jesus. Therefore the diocese practically involves herself in the struggle against injustices, diseases and all forms of structures which dehumanises and weakens the dignity of a human being. So the ELVD involves herself with the weak and vulnerable in the society. (Interview with C2, 27.07. 2013). The ELVD follows the example of the son of man (Jesus) who came not to be served but to serve. (Mark 10:45) According to the LWF (2009), Diakonia is central to what it means to be a church. The document insists that as a core component, diakonia is not an option but an essential part of discipleship. (LWF 2009, 16). Therefore, this chapter seeks to present, analyse and discuss on what the ELVD being the disciple of Christ is responding to God's call by involving herself with the poor and its reaction to poverty and all structures which perpetuate poverty in the community.

The ELVD responds to the poor and poverty situation in different ways which includes Primary prevention of HIV/AIDS, spiritual and emotional counselling to all people but also paying attention to the poor and people infected and affected with HIV/AIDS, Advocacy, empowerment for self-supporting, educational support especially to children, food, housing and material support, medical and health care services and water projects.

### **6.2.1 Primary Prevention of HIV/AIDS**

There is a saying, "Prevention is better than cure". According to the 2011-2012 Tanzania HIV/AIDS and Malaria indicator survey, Shinyanga administrative region had the HIV/AIDS prevalence of 7.4%. the region ranked the fourth in HIV/AIDS prevalence in mainland Tanzania which is divided into 25 regions (nbs.go.tz/takwimu/this2012HIVFactsheetbyRegion.pdf, 30.06.2014). The research found out that the first person infected with HIV in Shinyanga region was detected in 1986. Up to 1988 all 7 districts of the region had reported on the presence of people infected with HIV. Up to 2011 Shinyanga reported to have a total of 67,696 orphans, many of them believed to be HIV/AIDS orphans. ([www.tacaids.go.tz/index.php?option=com\\_docman&task](http://www.tacaids.go.tz/index.php?option=com_docman&task) .28.06.2014). The situation is also shared by Bansikiza who asserts that the HIV/AIDS pandemic is producing orphans, widows and widowers; destitute and the marginalised on a shocking scale, unsurpassed history. (Bansikiza, 2007, 57). The research found that HIV/AIDS increases poverty, and poverty increases the risk of HIV infection and the impact of HIV/AIDS on families and communities. It was found out the death effects due to HIV/AIDS often pushes women whose husbands have died of AIDS and their families in a severe poverty, directly threatening the survival and wellbeing of the affected families. It was also found out that more importantly female-headed households affected by HIV/AIDS are entrenched into poverty. The poor are vulnerable to HIV/AIDS and HIV/AIDS causes poverty and makes the poor poorer. As a direct response to HIV the ELVD involves herself in the Primary prevention of HIV/AIDS. (Interview with C3, 03.08.2014, Shinyanga).

Insisting on the relationship between poverty and HIV/AIDS Orobator confirms that on the level of aggravation and effect, the disease can intensify poverty, in other words, poverty becomes one of its effects. (Orobator 2005, 186). The ELVD responds to HIV infection through its medical and diaconal Directorate (MDD). In 1991 in collaboration with neighbouring Lutheran Dioceses namely North Western and Karagwe formed the Kagera Zone AIDS Control Program (KZACP). The KZACP is funded by Danish Mission and Danish Church Aid. Apart from other activities, KZACP deals with the primary prevention of HIV/AIDS. (Interview with C4, 05.08.2013, Shinyanga). The research revealed that primary prevention of HIV/AIDS is on the agenda of the KZACP.

KZACP has been conducting seminars to different people on the dissemination of knowledge and awareness of HIV/AIDS infections. The KZACP performs analysis of the HIV/AIDS target groups to identify the understanding, information needs, attitudes, and risky behaviours

that leads to HIV infections. The aim is to find out effective ways and means of HIV/AIDS prevention according to their particular local situations. The project started with the purpose of educating people and giving information to people on the problem of HIV/AIDS to the society. Later on it engaged itself in peer education, where people of the same age groups, students, fishermen and others who have common social interactions were approached and given seminars on the understanding of HIV/AIDS. Later the program took the direction of community education where the knowledge about HIV/AIDS was inseminated collectively. From the year 2007 KZACP introduced the Behaviour Change Communication (BCC) strategy<sup>11</sup>. According to C4, since its inception, the BCC has been offering training on interpersonal communication and counselling. (Interview with C4, 05.08.2013, Shinyanga)

The BCC strategy is done through some social groups of men, choirs, football, theatre, drama, and youth. I was informed that these groups have been helpful in raising the awareness on the spread of HIV on risk behaviours to HIV infections. The research found that more than 80% of the HIV infections in the area were through heterosexual relations. The BCC is continuing to educate people on behaviours which lead people who are out of wedlock to sexual relations which results into HIV infections. As it was found in chapter 5, youth and young adults are at high risk of being infected with HIV/AIDS. The vulnerability of youth to HIV Infection is also reported by the WCC Study document which asserts that most of the people living with HIV/AIDS are in prime productive and reproductive age group of 15 to 44 years. The document continues by affirming that about half of all infections occur among young people below 24 years of age, indicating the inherent vulnerability of youth in most cultures (WCC Study document, 1997, 15) considering the vulnerability of youth to HIV/AIDS, KZACP is conducting seminars on how to escape from some risk behaviours which may lead them to HIV/AIDS infections. The KZACP trains them to be trainers to their fellow youth in schools and in villages. Youths are advised not to engage in alcoholism, marijuana and drugs abuse. According to C4 it has been found that when someone is drunk or is involving in drug abuse he/she is in the risk of being infected, or infects others if he/she himself is infected. The doctor said that alcohol or drug abusers have no independent choice so they fall into sex unwillingly. One beneficiary of the BCC a girl who is a student, Said “I learned I have the

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<sup>11</sup> Behaviour change Communication(BCC) is an interactive process with communities(as integrated with an overall program) to develop tailored messages and approaches using a variety of communication channels to develop positive behaviours, promote and sustain individual, community and societal behaviour change; and maintain appropriate behaviour.([www.hiv.policy.org/Library/HPP000533.pdf](http://www.hiv.policy.org/Library/HPP000533.pdf) , 03.07.2014 )



right to refuse, to explain my feelings and show a man that once I say no I mean no.(Interview with P9, 02.08.2013, Mwadui)

As the secular, the church is also using the ABC strategy<sup>12</sup> as a means to avoid new infections through sex. The church's insistence somewhat varies from the secular. The church insists and teaches youth to abstain and delay sex debut until when they get married. Knowing that youth are sexually active the church encourages the youth to meet in different groups and discuss on different social issues and how they are expected to be useful in the society as the future parents and leaders, they are therefore advised not to engage into sexual relations which may destroy their dreams for the future and the society's hope on them. In the church the youth are taught on different biblical passages on discouraging sexual intercourse while they are unwed, it is a sin against God. So the youth are encouraged not to sin against God and in addition to that they are helped not to be infected with HIV/AIDS. It was not easy to know exactly to what extent this strategy works out, but C2 believes that the youth need to be directed, if not many of them will mess up. (Interview with C2, 30.07.2013, Shinyanga). The church also teaches married people to be faithful to their marriage partners. Married people are encouraged through counselling and through the Word of God that they are supposed to respect God who is against fornication. Marriage partners are also informed and encouraged to have their sexual desires satisfied in the wedlock.

On the use of Condoms the church is not directly participating in promoting the use of condoms. When interviewed, C1 said that though it has been proved that Condoms are used to prevent the transmission of HIV and other Sexually Transmitted Infections (STIs)<sup>13</sup>, yet still the church cannot engage her in the promotion condoms. For the church to engage in the promotion of condoms it would mean to encourage sexual immoralities. The bishop's opinion is that condoms can be allowed to be used among married couples when it happens that one is infected and one is not. He also said that some scientists encourage on the use of condoms even when both couples are living with HIV/AIDS. (Interview with C1, 26.07.2013, Shinyanga).

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<sup>12</sup> The ABC strategy or approach employs population interventions that emphasize abstinence for youth and other unmarried persons, including delay of sexual debut, mutual faithfulness and partner reduction for sexually active adults; and correct and consistent use of condoms by those whose behaviour places them at risk for transmitting or becoming infected with HIV([www.pepfar.gov/reports/guidance/75837.htm](http://www.pepfar.gov/reports/guidance/75837.htm) ,20.06.2014)

<sup>13</sup> Condoms when correctly and consistently used are highly effective in preventing HIV and other sexually transmitted Infections (STIs). Large body of scientific evidence shows that male latex condoms have an 80% or greater protective effect against sexual transmission of HIV and STIs([www.who.int/hiv/topics/condoms/en](http://www.who.int/hiv/topics/condoms/en), 23.06.2014)

Through its dispensaries in Shinyanga, the ELVD also deals with the primary prevention of HIV infections. The Diocesan dispensaries are following the government's directives on compulsory testing for the HIV status to all pregnant mothers. Many women therefore come to these dispensaries as they offer both ante-natal services and Voluntary Counselling and Testing (VCT). Detection of HIV positive status among pregnant women can prevent mother to child transmission (PMTCT)<sup>14</sup> to ensure the child is protected during birth. Mothers who are found to be HIV positive are counselled and are required not to breastfeed their babies so to avoid infections through breast feeding.

These dispensaries receive funds from Global Fund channelled through the government. The church owned dispensaries have benefitted from this funding by training their staff to cope with the problems associated with HIV/AIDS pandemic. These church owned dispensaries continue to disseminate knowledge and awareness on how HIV/AIDS is transmitted. Some of the dispensaries workers have schedules of visiting village to sensitize people on HIV transmission. C4 mentioned other means of HIV transmission which the community is educated to be aware of:

Sharing of needles/ and or syringes (primarily for drug injection) with someone who is infected; to counteract this this awareness campaigns have been organised targeting those likely to be sharing needles/razors such traditional healers or those who are likely to be carrying traditional circumcision; all health professionals and patients are also made aware of the importance of sterilised needles.

As it has been said above, C4 said the major mode of HIV Transmission is continuing to be the heterosexual relations among married and unmarried men and women, so this continues to be the agenda. The Doctor insisted that street children and commercial sex workers are in high risk of infections and that there should be means of rescuing them from the life to which some of them engage in sex due to poverty. (Interview with C4, 05.08.2013, Mwanza) Likewise, Orobator has the same truth when he asserts that some women openly say that they

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<sup>14</sup> Mother to Child transmission of HIV is the Transmission of an HIV-Positive mother to her child pregnancy during pregnancy, labour, delivery or breastfeeding. In the absence of any interventions transmission rates range from 15%-45%. This rate can be reduced to 5% with effective interventions. The global community has committed itself to accelerate the progress for the prevention of mother to child-to -child HIV transmission(PMTCT) through an initiative with the goal to eliminate new paediatric HIV infections by 2015 and improve maternal and new-born and child survival in the context of HIV/AIDS. ([www.who.int/hiv/topics/mtct/en](http://www.who.int/hiv/topics/mtct/en), 30.06.2014)

have nothing to do when their children are hungry. For them it is a matter of choice between dying of hunger today and dying of HIV/AIDS after five years (Orobator 2005, 187)

### ***6.2.2 Spiritual, Psychological and emotional counselling***

Counselling is an art of helpful communication between a counsellor and a troubled person (<http://home.gci.net/-hsrh/counselling%20new.htm>, 10.06.2014). The ELVD through Kagera zone AIDS control program (KZACP) has facilitated self-organised groups for counselling to the People Living with HIV and AIDS (PLHAs). These people are trained in basic care and counselling, and are empowered to counsel the HIV/AIDS infected and affected people (interview with C4, 05.08.2013, Shinyanga). According to the Kenya Episcopal Conference, those people Living with HIV/AIDS (PLHAs) require a lot of emotional support because they usually suffer from stigma and rejection even from their loved ones (Kenya Episcopal Conference, 2005, 54).

As the Kenya Episcopal Conference has pointed out, the ELVD is also aware with stigmatization and thus pastoral care and counselling has become part and parcel of the church in dealing with the whole issue of HIV/AIDS and its effects. Counselling is made available to the people in need. Pastors do plan for counselling those identified and registered PLHAs as well as affected people like close relatives of the infected people do receive counselling. Pre and post-test counselling of HIV/AIDS sessions are conducted for people who are planning to attend such testing. (Interview with C4, 05.08.2013, Shinyanga)

The stigma associated with HIV/AIDS makes it a kind of a more difficult disease to live with. Loneliness, anxiety and depression make people more sick and vulnerable when their immune systems are weak. Families cannot support and take care of someone who is sick if they themselves are depressed and scared. Therefore, with all the effects associated with HIV/AIDS, spiritual and emotional counselling becomes a big demand. The ELVD has noted the need to counselling for people infected and affected with HIV/AIDS. Pastors and evangelists in the ELVD are drawing closer to the PLHAs and the affected ones, like orphans and widows, and through care and counselling are united with others. (Interview with C1, 26.07.2013, Shinyanga).

C2 asserts that Pastoral counselling is very useful in the church. The ELVD believes that spiritual counselling is the relief of the suffering and anguish. He maintained that God's participation through the counselling agency of the Church or individual Christians helps the counselees to counter loneliness, isolation, and stigma and fear. Thus counselling is the

companion of people touched by HIV/AIDS and its effects like the weakening of family resources through the long-time care of PLHAs thus resulting into poverty. (Interview with C2, 30.07.2013, Shinyanga)

It has been evident that poverty causes people to lose confidence in them and feel weak in the society. In poverty there is a feeling of being rejected, the feeling of not being identified with those who are able to cater for their basic needs. The church is supposed to be closer to the poor so as to heal their psychological wounds caused by poverty and the consequences of it. The poor need to be respected and feel loved. Hastings narrates on the story in which a beggar asked for help from a man who was passing nearby. With respect the man took the hand of the beggar and told him: “sorry, I have nothing to give you my brother”. But the beggar answered, “You have given me something, you have called me brother”. (Hastings 1969, 93). So perhaps the poor apart from material things, the poor need the feeling of belonging to other people who have not experienced poverty. This seems to be Jesus’ attitude of being closer to all groups in the society of his time including the poor and those were outcasts for different reasons. So the church being representatives of Jesus on earth should have this feeling of being identified with the poor.

The research has revealed that the church through Pastors and evangelists conducts counselling to people with different afflictions like the bereaved, widows and orphans.

### **6.2.3 Advocacy<sup>15</sup>**

The ELVD affirms its obligatory commitment to help people especially the poor to access their basic human rights especially those guaranteed by the law but they are inaccessible due to some injustices and oppression done in the society. The ELVD has affirmed that some socially strong members in the society have deprived vulnerable people of their rights. Acts of injustices have been seen done by husbands to their wives, relatives of deceased husbands to orphaned children, it has been noted that some rich people and those with public power and authority deprive the poor their assets like land. (Interview with C3, 03.08.2013, Shinyanga) According to the WCC (1980) Solidarity implies a commitment to change structures which allow exploitation, domination and oppression (WCC, 1980, 26-27).

On the hand it has been found that some judges and magistrate have been favouring the strong against the vulnerable when it comes to the matter of ruling out cases. It is argued that for

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<sup>15</sup> Strategic public witness together with, and on behalf of, those who are marginalised, vulnerable or whose voices have been silenced (LWF, 2009, 94)

some magistrates especially in the lower courts, a guilty or not guilty plea has nothing to do with the offence is accused or having committed, rather it depends on how much money the magistrate can pocket. Most of the verdicts favour the people who pay more bribes. (Interview with C3, 03.08.2013, Shinyanga). Corruption is reported to be alarming in the police force and the judiciary. ([www.oecd.org/countries/tanzania/48912823.pdf](http://www.oecd.org/countries/tanzania/48912823.pdf) ,24.05.2014)

Being aware of the prevailing injustices in the country, The ELVD is doing her best to support the poor in accessing their rights. It has been reported that it is most orphans and widows who face the deprivation of rights from members of their families after the death of the father/husband. The ELVD equips the society with the understanding of laws and rights on the land and other assets ownerships to especially women whether widowed or divorced. Seminars have been conducted in places of the ELVD in collaboration with legal and human right societies like *kivulini*, a non-governmental organisation which works for the rights of women, Tanzania Women Volunteers Association (TAWOVA), Tanzania Women Lawyers Association (TAWLA), Women Law Assistance Centre (WLAC) Legal and Human Rights Centre (LHRC) and others. With the free support of these organisations, the church has conducted seminars pertaining people's legal and human rights targeting women especially widows and all people are encouraged to participate so as to know their rights within the family and before the governing bodies like the police, courts, land departments and others. The seminars offer education to raise awareness on legal and human rights.

It is true that widows have found themselves in the attack of greedy relatives who deprive them their inheritance rights when their husbands die. The ELVD has found out such incidences do occur because many people die without writing the will. One widow was forced not only to leave the house and a farm after the husband's death due to AIDS. She brought her two children to her parents (maternal grandparents of her children) and went in Shinyanga to earn her living through a petty business. Having informed by other beneficiaries, she went to seek for an advice from the ELVD's advocacy department. The ELVD introduced her to the Tanzanian women Lawyers Association (TAWLA). TAWLA helped her to file the case after some months of hearing it was ruled out by the court that relatives who had deprived her rights must return the house and farm within seven days. This decision was responded positively by her in-laws under the supervision the police and court officers. she returned to her house together with her children who had stayed with the maternal grandparents in the absence of their mother amidst the death of their father. Being aware with such adversities

facing especially orphans and widows, it was found that not many people were aware on the importance of writing the will and how to write it. This effort has brought positive results, for example parents and guardians have realised on the importance of writing wills in regard to their heirs when they die. This has in one way or another helped some people especially widows and orphans to access their inheritance when the father of the family dies. (Interview with C2, 30.08.2013, Shinyanga)

#### ***6.2.4 Empowerment for Self-Supporting***

The ELVD are encourages the poor to involve themselves in small income generating projects so that they can become self-supporting. They are advised to involve themselves in agriculture micro projects so as to raise production and their financial income. It has been evident that some people have lost hope and think that nothing can be done to improve their livelihoods. Because of the barriers which the poor encounter in their struggle to liberate themselves, they have given up (interview with C3, 03.08.2013, Shinyanga). One of the poor people commented “My age is approaching 50, I have been working for more than 20 years, the results of my struggles have not given me what I was expecting, it is has if God does not like me .I feel to be worthless on the face of the world.”(Interview with P1, 23.07.2013, Lohumbo). I found that some of the diaconal actors also do not believe that the poor can emancipate themselves. There are some people who think that the poor are created to be the poor all over their lives, thinking that the poor’s poverty situation is God’s will. Apart from these setbacks, the church has been continuing to inseminate Entrepreneurship seminars to the poor.

Despite the hindrances facing the poor in raising their households’ economy, the church is struggling to help them to diminish the challenges so that they could be self-reliant and self-supporting especially to the poor who are physically fit but have been made poor because of the social systems which they found themselves in and they are not able to rescue themselves from this situation. But the church still believes that through knowledge and confidence insemination, the poor can and must participate in their liberation struggles against Poverty which dehumanises and deprive them their identity. (Interview with C3, 03.08.2103, Shinyanga). C3’s comment concurs with Bryant Myers’ who argues that:

If the development story belongs to the community, then the local participation is unavoidable requirement. If poverty is in part a reflection of the marred identity of the poor, then participation is essential in any effort to restore, a better sense of identity. If we agree that there are already resources within the community then participation is the logical means by

which this knowledge can be discovered and part of the development process.....By any measure, local participation is critical success factor for transformational development(Myers 2011,214)

Myers' argument is clear that development must be people centred. The ELVD is struggling to make the poor take part for their bright future. Nevertheless, the poor have lost hope to the extent that they think that nothing can be done to improve their economic status. Some of them because of self-denial seem to accept poverty as part and parcel of their lives. Some of the poor have been caught in the dependency syndrome, they happy when their given free materials. They have lost motivation of working hard as their struggles have been encountering natural and man-made barriers. (Interview with C3, 03.08.2013, Shinyanga). C3 was also surprised to some of the church leaders who assume the poor will remain poor and cannot change to better life; he quotes one church leader who said "they are like that". This implies that church leader had lost hope in the liberation of the poor people.

Despite those who are desperate with the poor, still it was revealed that the ELVD is not passive to the plight of the poor. C1 who is the bishop of the ELVD said that ELVD has not done so much but is trying her level best to follow an example of other dioceses which have made a tremendous progress to help the poor help themselves, he mentioned the Northern Diocese of the Evangelical Lutheran Church in Tanzania as one of the Dioceses which have made such a step in areas like savings and credits societies, small farmers cooperatives, women entrepreneurs and others. The ELVD consider the poor as people owning tools for their own economic development, but in need of someone to help them sharpen these tools. So with this view the ELVD is doing her best to involve the in their search emancipating tools. The poor are given life skills knowledge so that they can be able to have means of advancing in income generation. In this way the poor in the ELVD can liberate themselves from poverty. (Interview with C1, 27.07.2013, Shinyanga.).

The ELVD's target conforms to Bryant Myers who says that if the poor will simply learn enough, they will no longer remain poor (Myers 1999, 66). With the need to help each other so as to grow to the intended goal, Hunter (2010) argues that human beings have differing capacities to act in the world and to influence the environment around them. He therefore suggests that it is for this reason that interdependency is built into human experience. According to him we need each other and the abilities and talents everyone brings to make survival possible (Hunter 2010, 178). Likewise, as Hunter suggests the ELVD seeks to help

the poor fight the root causes of their incapacity to fight poverty. The ELVD seeks to provide the poor with the knowledge which will help them improve their living conditions through a participatory approach. The ELVD is convinced with the saying that “Never give fish to the person but teach him/her to fish, this does not suggest that the ELVD neglects the need to material support but it is convinced that if those poor who are physically fit to work on themselves, are empowered to support themselves, that will be a complete and sustainable liberation.

It is clear that agriculture plays an important role in poverty reduction in, particularly in poorer countries like Tanzania where the majority of the people depend on agriculture for their livelihood ([www.policyforumtz.org/files/reducingpovertythroughkilimokwanza.pdf](http://www.policyforumtz.org/files/reducingpovertythroughkilimokwanza.pdf) 18.04.2014). With this understanding, through the support of external and internal funders, the ELVD conducts seminars on agricultural knowledge to poor people in the villages of Shinyanga. These seminars are conducted with the understanding that, despite the fact sometimes drought has been the barrier to better agricultural produce, it is further noted that little agricultural knowledge has been a hindrance to small farmers. It is reported that low produce has been caused by non-adherence to proper crop husbandry practices ([www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf](http://www.shinyanga.go.tz/shinyanga%20socio%20economic%20profile.pdf) on 02.03. 2014). This situation appears while in Tanzania, agriculture is still considered the major activity for economic liberation. It was in 1961 after the Independence of Tanganyika<sup>16</sup>, when the government under President Julius Nyerere declared agriculture as the major source of the country’s economy. President Nyerere had a slogan *Kilimo ndiyo uti wa mgongo wa uchumi wa Tanzania* (Literally agriculture is the backbone of Tanzania’s economy. Between 1961 and 1980, different policies and slogans were passed so as to promote agriculture. Some of the notable slogans were: *chakula ni uhai* (food is life), *Siasa ni Kilimo* (Politics is agriculture), *Mvua za kwanza ndizo za kupandia* (the first rains are for sowing) and others. ([www.tanzania.go.tz/./WIZARA\\_YA\\_KILIMO\\_NA](http://www.tanzania.go.tz/./WIZARA_YA_KILIMO_NA) 20.04. 2014). It was during this time when the country’s agricultural officers were found in almost all villages. After Nyerere’s tenure in office as the country’s president in 1985, there have been changes in policies, and agriculture was not given the same priority. It was not until 2009 when the fourth president declared the government’s intention to fight poverty through agriculture under *Kilimo*

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<sup>16</sup> Tanganyika became independent on 9<sup>th</sup> December, 1961. On 26<sup>th</sup> April 1964 united with the peoples Republic of Zanzibar to Form Tanzania. Julius Kambarage Nyerere who was the president of Tanganyika became the first President of Tanzania



*kwanza*).<sup>17</sup> Literally means Agriculture first([www.fao.org](http://www.fao.org),22.04.2014). It is argued by some analysts that agriculture is not performing well in Tanzania. It is said:

In Tanzania agricultural value added grew by 4 percent a year during the last decade, with the high annual rate of population growth of nearly 3 percent in many rural areas as high as 4 percent in others). One cannot expect agriculture to help reduce poverty at this rate of growth as the value added would be sufficient only to cover the increased population; consequently there will not be any significant improvement in the income of the people. This is the reason behind stubbornly high poverty rates in Tanzania ([www.policyforumtz.org/files/reducingpovertythroughilimokwanza.pdf](http://www.policyforumtz.org/files/reducingpovertythroughilimokwanza.pdf), 18.04.2014)

Considering the above situation the ELVD is not desperate on the situation, it rather intervenes the situation so as to emancipate the poor by teaching them especially those in the rural areas on how to practice a better crop husbandry. Due to the fact that today Tanzania lacks enough agricultural officers, in 2005, the ELVD employed an Agricultural officer who is supervising 2 church farms in Malya and Sengerema. It is in these farms where villagers are welcomed to learn on the better means of farming as well as animal keeping. The idea is for them to be able to put the new methods into practice. The ELVD wants people to learn farming in a practical way as Nyerere comments that agricultural progress is indeed the basis of Tanzania's development. Therefore, we have to make it understood and meaningful. For him there is only one way we can do that, and that demonstrate by actions that better agricultural methods are possible. We have to show not to act ([www.tzaffairs.org/1986/05/peasantfarming-in-Tanzania-in-the-time-of- President/Nyerere](http://www.tzaffairs.org/1986/05/peasantfarming-in-Tanzania-in-the-time-of-President/Nyerere), 16.04.2014)

The above program is supported by internal funds as well as the Southern Ohio Synod of the Evangelical Lutheran Church in America. The program is intended for poor people in Shinyanga rural and Kishapu districts. The program started in 2010. According to C3 the program's objectives are:

- ⇒ To provide agricultural knowledge to at least 100 people each year for a period of one month during the five years of project period.
- ⇒ To make sure that those people who are trained are becoming trainers to other people in their neighbourhood.

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<sup>17</sup> *Kilimo kwanza* (Agriculture first is a national (Tanzania) resolve to accelerate agricultural transformation. It comprises a holistic set of policy instruments and strategic interventions towards addressing the various sectoral challenges and taking advantage of the numerous opportunities to modernise and commercialise agriculture in Tanzania([www.fao.org](http://www.fao.org) ,”*kilimo kwanza*”, Retrieved on 22.04.2013)

- ⇒ To provide agricultural advises whenever needed by beneficiaries and
- ⇒ To provide one cow to each 10 selected families each year as a trial for zero grazing animal keeping, in some case up to three households are advised to share in taking care of the cow.
- ⇒ To encourage the poor to use animal manure especially from cows. On a small scale the program buys manure for some poor families and some are given by their neighbours who own cows.
- ⇒ To encourage poor people to grow vegetables like carrot, cabbage and tomatoes and fruits like pineapples and water melons so as to raise the household economy and to fight malnutrition. ( Interview with C3,03.08.2013, Shinyanga)

The ELVD is convinced that it is easier to help people when they are in groups. So the poor are encouraged to form voluntary groups of twenty to fifty people where they are reached with agricultural advises. The research also revealed that the ELVD, apart from using its land in Malya and Sengerema for the Church activities running income, some acres of land have been put aside to be used by selected poor people who are the least in land owning.

The supported villages grow cassava, sunflower, sorghum and rice and other crops which do not need much rain. To some extent these crops have increased income to some families. New and improved seeds and few funds available their supported by providing better fertilizers at the early stages of the support and their later encouraged to buy by themselves where the ELVD intervenes to secure cheaper prices for fertilizers. While Ploughing cultivation has been the means of cultivation used by middle class households, now the ELVD has introduced ten ploughs and cows also one tractor to her Malya farm. Some poor people have been helped freely to use ploughs and a tractor to cultivate their land, for some of them; in shared lands they hire ploughs and tractor from the church at cheaper prices. Now families own vegetables gardens even those which were unknown to them before receiving the support and knowledge from the ELVD.

At Malya Parish, closer to Malya farm when a pastor with agricultural knowledge was transferred to this Parish in 2002 he saw that the only way also to his parishioners to be able to develop their families and support the church, was through ploughing by tractor. He encouraged them to hire it from the ELVD. He encouraged fertilizing and the planting hybrid seeds. The result in most cases has been phenomenal. Yields shoot up, and as the people

regained some of their lost hope, they could be seen repairing some of their neglected roofs and some of them changing their roofs from glasses to iron sheets. But as it has been stated earlier due to the scarcity of rains it has happened that in some years some peasants have got into debts with the projects. Though with the access to some micro credits for few of them through the National Micro finance bank and SACCOS, it was reported that funds have been too small to yield good profit. So it is evident that without the possibility of required credits all the knowledge attained by these poor people is jeopardised, the ambitions of these becomes fragile.(Interview with C3,03.08.2014,Shinyanga)

Still many of the people who get trained are not practicing valuable new skills because they have no capital. Many innovations require a certain amount of money before they can be applied. It was evidenced that due to the fact that the loans secured are not enough to make a good profit, the situation forces some farmers to sell the bulk of their produce at harvest time. When a few months later, they come to buy food back they have to pay as much as four times the amount they originally received from the middlemen.

Apart from agriculture, The ELVD through women and children Directorate (WCD) organises seminars on imparting skills to individuals and groups of women. They involve themselves in handcraft. They also learn to prepare and pack juices from different fruits, jam, tea and food spices as well as flour from maize, millet, sorghum and Cassava. They are also taught on how to locally produce bath and toilet soaps. They are also involved in different kinds of weaving. These women are also encouraged and given knowledge on poultry for chicken beef and eggs for sale and family nutrition. Poor women especially poor widows by the support of WCD have organised themselves in groups and have founded saving and Credits associations (SACCOS). It is through these SACCOS poor women get micro credits. In this credit programme the money is paid back usually by instalments after agreed periods of time. In this way, the money can be used over and over again. Hence it is called a Revolving Loan Fund (RLF). According to C4, the WCD insist on well planning of projects. C4 adds that a loan may not be a best way of helping unless women can be reasonably certain of making profit from their micro businesses so that they can meet the needs of the family and then have enough over with which they can pay back the loan. So the ELVD is participating in fulfilling one of the Millennium development goals in reducing poverty and improving living standards among the world's poor by 2015. The third goal calls specifically for the promotion of gender equality and the empowerment of women as effective way in combating

poverty, hunger, and diseases and stimulate poverty that is truly sustainable. (Marshall and Keough 2004,6)

I was informed that the program of enabling poor women wishes that:

- ⇒ The poor and powerless women should be the beneficiaries participating in these projects which help in providing basic needs, seminars or any other plan which provide them conducive environment to reach the goal of becoming self-Supporting
- ⇒ Such women organised in cooperative efforts should be directly engaged in operating the project for their own benefit.
- ⇒ The ownership of the project should reside in these women.
- ⇒ There should be potential for achieving self-sustaining activity and growth in reasonable measureable time frames.
- ⇒ Overall and development strategies should be seen in the light of the people and their efforts to attain basic human needs within their community and nation.
- ⇒ The project should contribute to the social, economic and political advancement not only to those who are directly engaged in it but also for the larger community surrounding it. (Interview with C3,03.08.2013,Shinyanga)

To back up the initiatives done by the ELVD's WCD, since the year 2000, the Lutheran Mission Cooperation (LMC) has been granting one million Tanzania Shillings specifically for supporting poor women so as to equip them and be able to take care of their dependants. Other supporters to these efforts are parishes in the ELVD through a special Sunday offering for the needy who are cared or supported by the WCD. There have been plans where members of the ELVD are encouraged to participate in supporting the women department and the department uses the money received to support poor women.

The research revealed that many members of the ELVD are motivated to support efforts of liberating women economically than any other group. Currently under the guidance of the ELVD's leaders the Director for WCD is motivated to engage in robbing for funds, not only within the ELVD and the country but also from foreign countries. To make the work of WCD more possible, in 2008 the Southern Ohio Synod of the ELCA granted a car to this department. This was after more than nine years of operating without any means of transport. It was difficult to reach many women in the villages where also public transport is not conducive or do not reach those villages. (Interview with C3, 03.08.2013, Shinyanga).

### **6.2. 5 Educational Support**

*“Education is the most powerful weapon which we can use to change the world”* (Nelson Mandela). *“Education is the lock to unlock the golden door of freedom”* (George Washington). Both quotes are from [www.brainyquote.com/quotes/topics/-education.html](http://www.brainyquote.com/quotes/topics/-education.html), 10.04.2014). These quotes from well-known leaders present ideas about education and its importance. Education is viewed by many as the best tool for the liberation of human beings. Education has the power to liberate the poor from the poverty trap as Bansikiza (2007) quotes the Catholic Bishops of Malawi who commented:

“It cannot be said that we have succeeded in promoting the creative potential of our citizens while there remains a large scale of illiteracy in our society. It must be recognised that this is the problem by state initiative alone. Since a great responsibility lies with the parents, we urge them to recognise their duty by sending them to school. (Bansikiza 2007, 50).

The fact the above quote from the catholic bishops of Malawi commits the responsibility to educate children on parents do not alter their recognition to the importance of education to the society. They insist on promoting a creative potential through education. On the other hand the ELVD perceives the importance of education for the liberation of the poor as Kijanga (1978) asserts that education is one of the most important instruments of liberation and it is an investment of the poor in their own future (Kijanga 1978, 58). The same idea as that of Kijanga is presented by Evans Maphenduka and Larry Reed who assert that children who grow up with unemployed parents find it hard to overcome the disadvantages of their upbringing and have difficulty finding employment when they become adults.(MARC,1996,69) The ELVD understands that the country (Tanzania) has children from poor families and orphans who have reached the school age and are not enrolled in schools or have dropped out or do not attend regularly, though there are may be other reasons, poverty is one of those reasons has it has been elaborated in chapter 5. Since its inception in 1991 KZACP embarked on surveying and registering poor and needy children. The intention of KZACP is to support children who have reached the school age to have access to education by providing the basic scholastic materials. Vulnerable children are identified from the glass root of the church structure, and that is the sub-parish and combined at the parish, district and diocesan level for the implementation of supporting them.

KZACP provides school materials like uniforms, shoes, exercise books and bags for carrying exercise books. Due to the scarcity of the funds, it was reported that it took much time to get new needs when those given previously are no longer in a state of being in use. It was put

clear that the KZACP works under the ELVD, it supports children without considering their religious identity. So the number of children supported is bigger than the funds available. KZACP has selected some children who are said to live in the very poor conditions and these have their school fees paid for 100 % especially for those who are in government secondary schools and Vocational Education colleges. Children in Public primary schools do not pay school fees so for them the most important needs are scholastic materials mentioned above.

Furthermore, in 2010 the WCD department received funds from the Finnish Evangelical Lutheran Mission. The funds aimed at selecting some children who live in poor care and were enrolled in private English medium primary school. In these schools the costs are high including school fees, so with the presence of many children of that kind, they are left out as the funds are not enough to accommodate all. It is argued that this funding is criticised as this kind of funding creates a big gap between vulnerable children who happen to be enrolled and those who are left out. Private primary schools in Tanzania costs are too high to be affordable even by many middle income households.

The research revealed that almost all parishes in the research had diakonia committees which also have the task of supplying scholastic materials for vulnerable children. These committees depend on offerings from church members. Though with their existence, the committees were not active enough in the research area. Only 3 parishes out of ten parishes had some sort of annual plans of collecting different materials and money for the needy including the support for vulnerable children's schooling. In other parishes helping vulnerable children to access education and the poor in general came out of someone's interest, mostly depending on the pastor who is leading the parish by that time. (Interview with C2, 30.07.2013, Shinyanga)

#### ***6.2.6 Food, Housing and Material support***

Jesus had a compassionate attitude to the needy including the poor. In the Gospel of Luke He expresses His concern for the poor and needy regardless social barriers. In this Gospel Jesus gives a parable of the Good Samaritan. He shows how we are supposed to take care even of those we are not blood or racial related. We draw examples also from the early Christians who sought to express care, not only through evangelism and communal worship but also sharing possessions, daily food distribution and collection for the poor and needy. (Keeble 1995, 215-216). Thus care for the needy is vital in the New Testament writings. Care to the needy expresses love and God's grace which is experience between the giver and the receiver

for the common good as Christians and as human beings. So has it has been revealed in chapter five the poor people face difficulties which need supportive hand. Chapter five revealed that orphans, the elderly and people with disabilities and those in long time illness are made vulnerable to poverty. Many of them cannot work, so they need direct material support especially basic needs such as food, shelter and housing.

Driven by a commitment to discover new forms by which people can be more ready to share resources with the needy, in 2010 the ELVD organised a seminar to Pastors, Evangelists and other church workers. The seminar was under the Title “mimi *ninajali wahitaji, weweje?*”literally means:I care for the needy, how about you? The seminar aimed at awakening Pastors to consider diaconal ministry for caring the poor and destitute is not forgotten in their vocation. In turn pastors, Evangelists and other church servants encouraged to be the light and salt in showing a compassionate love so that congregants may be influenced by their devotion to this task of love for the neighbour especially those who are in need. The mutuality of gifts among the rich and poor was emphasized. So it also emphasized by the WCC document *Empty Hand: An Agenda for churches* (1980) when it states:

Solidarity signifies mutual dependence or interdependence, where the wellbeing of some is dependent on that of others. It also signifies a moral duty of mutual aid among members of a group who consider themselves one. The first question is not what we can give or what we can receive but how we can enter into the needs and lives of others. It is unlikely that solidarity can be really be expressed by giving alone; the sharing of information, of intercession, of personal visits, of experience, will have priority. Solidarity calls for change of attitude and for new ways of being and acting, our life style, our systems of values. Solidarity implies a commitment to change. (WCC 1980, 26-27)

The ELVD has bodies which are sub parishes, Parishes and districts. Through these channels the ELVD identifies the poor in the village who are in need of material support. Knowing that there are many poor people who need support, committees in all levels of the ELVD are required to research on the more needy people who receive the first priority. Poor widows, orphans, PLHA's, people with disabilities and the elderly/aged are of first prioritised. According to C3, the church at all levels collects materials like food and clothing. The research revealed that collections have also been coming from urban parishes and sent to rural parishes where many of the congregants are poor as compared to the urban people. It was admitted by C 3 that due to the little collections many parishes have been giving priority to its members. According to C3 it is not that the ELVD do not consider non-members of the

church as equal as their members, The ELVD insists on starting at home, means her members and then to those who are not her members. Shinyanga Parish has been of good example as it has tried to reach out with the material support to different people. C3 said he has several times heard some complains that urban parishes are not doing enough to support the poor especially in the rural areas. He said that people who complain are forced by the fact that some urban parishes have constructed huge and good-looking church buildings; to this case the poor consider this situation as church's negligence to the poor.

Despite some weaknesses, some parishes have reached the point of building houses to some of the poor people. Some of the poor were helped to build houses made of cement bricks and iron roofed. These seem to come from very few people who after motivation volunteer to pay for all costs of building a house for one of the poor people. Some parishes have built mud houses which are iron roofed to some of the poor people. This also is considered to be a big support as many of the poor people leave in houses which are grass roofed.

It has been evident that KZACP and PAMOJA TUWALEE program which works under the ELVD are the ones which have contributed much to the support of the poor in matters of food, clothing and housing. As it has been said earlier, KZACP is supported jointly by Danish Mission and Dan church Aid. PAMOJA TUWALEE is supported by the Global fund. It IS through these programs that tons of foods and clothes and hundreds of houses have been built for the poor since early 1990s to date. Houses built ranges from mud to Bricks but are all iron roofed. Poor people who have happened to receive this support are very happy as some of them had nowhere to sleep. It is clear that in the presence of these supports, still there people who lack food, clothes, soaps, kerosene, salt, sugar and other basic needs. The Support of parishes has been seasonal and sometimes it depends on the attitude and interest of the Pastor who in charge of the parish. It was also reported that some parishioners blame their leader for not motivating them to collect for the poor.

It is insisted by some people that those poor people who have no any physical problem or are not children, the support should not take so long, they should lather be supported to equip themselves as it has been discussed in 6.4. But is logical that the poor need to be supported materially especially at the first stage of the process of being helped to help themselves.

#### ***6.2.7 Medical and Health Services***

In order to reach the poor and those who are in need with free medical and health care, The ELVD has a team which registers all people who are considered not able to pay for their



health and medical care in Shinyanga. These include the HIV/AIDS infected people, poor widows and orphans and the poor elderly/the aged. The process of registering the needy done under the medical and Diaconal Directorate. With the internal funding and support from sister churches and Missions as well as the collaboration between the church and other international organisations like the Global Fund and the USAID.

The ELVD offers free medical care mostly to those who have been mentioned above. To some people the church asks little payment especially for some treatments which are locally funded and the ELVD has no enough funds to offer free treatment.

As a way of protecting some diseases seminars are conducted on food and nutrition as well as the importance of washing hands after using a toilet. (Interview with C4, 05.08.2013, Shinyanga).

#### ***6.2.8 Village water Projects***

The situation of drinking water has been improved considerably in some villages. Wells have been dug in Kishapu, Negezi, Itima and Bunambiyu and they are continued to be dug. For wells with short depth, local people are digging and the teams from the ELVD provide technical help, particularly in shoring up the well walls to prevent cave-ins and in building protective lips. To make the local people know that they are the owners of the water projects they are mobilised to contribute little money to support these projects. Also natural streams have been taken care of under the help of the ELVD. The ELVD realises that most people especially women are as it has been reported in chapter 5 walk long distances from their homes in search for water such reducing their energy to participate in productive duties. So the Diocese thought it better to help the community especially in poor rural communities. In 2006 a water wells project was established under the support of the Southern Ohio Synod of the Evangelical Lutheran church in America(SOS-ELCA) Wells were dug in different villages as it has been said above. Also some tanks for collecting rain waters have been built in some villages especially at church or school buildings. Neighbours of these centres are supplied with water during the dry season. It was reported that comparing to the number of the households these tanks seem not to satisfy the needs of the people, but my interviewee said to me “something is better than nothing”. Though there is still a big a need for more water wells, it was reported that from 2011 the project has slowed down to the reduced funding of SOS-ELCA. There have been plans to mobilise internal funding for the continuation of the project but these plans seemed to be unsuccessful at least by that time.(Interview with C3, 03.08.2013, Shinyanga

### **6.3 Evaluation and Suggestions on the ELVD's Diaconal Response to Poverty and the Poor**

The research has found that the poor is the marginalised, neglected and excluded people in the society. The church has struggled to reach out so as to help the poor in all dimensionalities of poverty which includes issues like health, education, social and spiritual(see 4.2) So the ELVD has really tried are level best to reach the poor with internal funds and with the support of foreign funders. The research has shown that despite the ELVD's help to the poor there are still many needs in all areas diaconal engagement, whether immediate or long term support. While this paper affirms the work done by the ELVD and Christians in the ELVD, teaching must continue for Christians to be deeply taught and encouraged on being good stewards of God in whatever he has given them. They should also be encouraged to exercise love to others in word and deed. It should be understood and become part of the Christians that as Jesus ministered; they are also required to minister to one another. According to Huss people should be taught to be stewards of wealth. Becoming a steward uproots or removes the notion of absolute ownership (Huss 1949, 251). Therefore those who have acquired material prosperity should not forget the poor.

It is clear that every person needs to be recognised and feel the presence of other people, in word and deed especially when he/she is in need. The research has not shown active presence of African communalism of helping the poor and those in need (see 4.2.1).Even among Christians, care for the poor has been done through the church. Christians and other people in Shinyanga should be encouraged by church and community leaders to embrace African culture of communalism of mutual love and sharing. The emphasis on communal life should not end up at the family, clan or tribal level but also to all Tanzanians. All Tanzanians should have an access in sharing the resources of their country. The church must not cease in convincing the government to make good policies which give much consideration in empowering the poor. Church leaders should insist on the love of the neighbour as the Bible insists. This love should extend not only to bodily needs but also spiritual needs (Bansikiza 2007, 117). Archbishop Oscar Romero<sup>18</sup> in one of his works, "The Violence of Love" encouraged on the love of a neighbour and the denial of selfishness. He says:

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<sup>18</sup> Oscar Arnulfo Romero was appointed Archbishop of San Salvador on February 22, 1977. At that time the country of El Salvador was ruled by a military government that violently repressed the people; widespread social and political tensions were growing. Romero became outspoken voice of the impoverished and persecuted of the country. He became a well-known critic of violence and injustice. On March 24, 1980 Archbishop Oscar Romero was assassinated as he was celebrating the mass. (<https://educationforjustice.org/pdfs/ej/romero.pdf>, 15.08.2014)

We have never preached violence, except the violence of love, which left Christ nailed on the cross, the violence that we must each do to ourselves, to overcome our selfishness and that cruel inequalities among us. ([www.goodreads.com/author/quotes/132793.Oscar\\_A\\_Romero](http://www.goodreads.com/author/quotes/132793.Oscar_A_Romero), 15.08.2014).

Imitating Bishop Oscar Romero, leaders of the ELVD from the diocesan level to the Parish level should speak against injustices and selfishness within and out of the church. The church has to raise its prophetic voice against all evils which widen a gap between the rich and the poor. I am convinced that if Christians will be insisted to do away with selfishness by not looking aside against the poor and their miseries it can be easier for the poor people to move out of the impoverishing poverty. Poor people will be able to liberate themselves when they are empowered through the love of the neighbour.

Jesus was concerned with the heavenly kingdom but his concern for the heavenly kingdom goes hand in hand with the concern for those who were in need. He fed the hungry and healed the sick. Jesus becomes a good example, showing that he is the redeemer of the whole person. Christians in the ELVD though they are doing, I am suggesting that they have to do more as much as they can. Jesus did not withstand selfishness and injustices. He sometimes told His hearers (Refer Matthew 25:35-40) that exercising charity to the poor and those in need would be in records during the final judgement. (Bansikiza 2007, 118) Christians are challenged to bring light and love of Christ into the lives of the poor, as the light of the world. (Matthew 5:14). Poor people must also be encouraged that, with God through their own effort to improve their life situations, a transformation that begins with each one doing what he/she can to change his/her own environment. The ELVD should therefore play the role in and without the church in the formulation and implementation of policies which will empower the poor to work hard so as to improve their lives. While I admit that the ELVD is working to improve the lives of the poor, I still believe that if she draws closer to the poor this will be of much benefits to the poor as they are struggling to liberate themselves from poverty.

The ELVD has tried to defend the rights of the poor and those who are facing injustices. It has been found that sometimes church leaders may fear to interfere into some issues especially those which may cause the church to come into bad relationships with the government and thus distorting the good relationship between two parties. I am convinced that it is better for the church to label against the government and the rich for the sake of defending the poor and

marginalised rather giving up for the sake of protecting her “relationship” with the government or other economically strong individuals or companies.

The research has discovered that despite the fact the church is encouraging the poor to get micro-credits, not all poor people have been able to access credits due to different obstacles including the proof to own unmovable assets like land or house with a valid title. Houses and lands in the villages are owned traditionally so many poor people cannot provide the official ownership. While in some villages in Tanzania, village lands and houses have acquired the valid titles many of the Sukuma lands have no titles. I suggest to the ELVD to work as an intermediary in consulting the land authorities to help in providing official ownership of land to the poor. It is a mere fact SACCOs under the ELVD are not very strong to provide credits to a good number of poor people. I would suggest that the ELVD should work out to find means to raise funds through welcoming well-wishers who are economically strong people and companies so as to establish a min bank which will give credits to the poor with relatively possible conditions as compared to other financial institutions.

So as to be able to empower the poor the ELVD must develop herself into owning income generating projects. Part of the profits generated can be used to empower the poor. Income generating projects must not end at the diocesan level but also at the parish level. Kahama Parish has become a good example by owning her own English medium Primary School and now in the Process of building a technical Secondary School. Other Parishes should also imitate not only in educational projects but other projects. Though schools are considered to be more of service than of profits, it has been proved that when they are well supervised they can generate good profits. I encourage the ELVD and parishes that the poor should not be helped only through Christians ‘offerings and contributions on special occasions but, by starting with few of them, the Church should herself provide credits to poor people.

The ELVD has to increase showing a good example by starting to empower the poor with what they have instead of waiting to have excess finances as the money will not always be enough. Empowering the poor should be one of the priorities on the ELVD and her parishes. Serving in some Parishes in the ELVD, I have found that we have considered much on giving material support to the poor than empowering them to run their life. Aids and grants are good but are not good in creating a situation where people can stand on their own. I am convinced *by a saying that do not give a fish to a person but teach him/ her to fish by himself*. This relates to what Apostle Peter and his colleagues did to the lame person at the Beautiful Gate of the

temple in Acts 3:1-10, instead of giving coins which could be a temporary solution to his problem, through them, God made him to stand on his own feet and walk with them in the temple (Speckman 2001, 208-226). Nyerere also insisted that it is people themselves who should bring their own development. (Nyerere 1974, 30-31). I am also advising that without stopping immediate support to the poor, the ELVD should put more effort in liberating the poor through education especially through gathering internal funds. The ELVD has Projects implemented at all levels of the church must not only aim at benefiting church employees but also the poor. Profit making for the church expenses must not overshadow the needs of the poor.

The research has shown that most of the diocesan diaconal projects are done in collaboration with foreign missions and churches especially those of Europe and North America. While this is not bad, the ELVD must not rely much on foreign funders as this will continue to perpetuate the church's dependency in different activities. Though the ELVD ministers in a poor country, that must not be a reason for too much dependency, she should rather plan to build strong church economies of her own.

The ELVD knows and should be act on the reality that foreign funds have been decreasing from time to time to many of the African churches, so she should be awakened with her members and look ahead in building up a self-supporting church. This is not easy but strategies have to be put to make this a reality. I assume that if the ELVD will concentrate on looking forward to get foreign funds to support the day to day activities of the church, will herself not be able to empower the poor to bring about better results. Here I give an example to an American Missionary in Ghana, by the name Krass who denied financial support from his home church in running mission work. He sensitized the people he served among them to work hard to as to run mission work in the area. Thus he set an example to of self-dependence to churches. (Krass 1974, 144-146).

It is Obvious that through this paper it has been found out that poor people find it difficult to develop themselves or develop very slowly due to lack of finances to make their projects yield good profit. It has been revealed that in agriculture many poor people, who are trying to move out of poverty, do face difficulties as they have poor tools including the use of hand hoes, also due to high prices of fertilizers, pesticides which they cannot afford and good markets for their produce. The ELVD has to two-fold role, were possible it should help the poor to access those needs especially by convincing the government to collaborate with companies so as to

sell agricultural needs to the poor in a subsidized prices or the church itself to plan on entering into the non-profit or less profit agricultural equipment to poor people who can be identified by the parish and village leaders and given special certificates so as to buy these equipment at a relative cheaper price as compared to other suppliers.

While in this part I have not denied the work done by the ELVD, I have in summary shown the main challenges facing her task of reaching out for the poor and how the situation could be improved. I am convinced that if the ELVD works on issues in this part, in a holistic way they can all together bring about Transformation, Reconciliation the and Empowerment to the poor as they are struggling for an exit from poverty.

## **CHAPTER SEVEN**

### **GENERAL CONCLUSION**

The motivation of undertaking this study was the alarming presence of poor people in Shinyangaregion, Tanzania. In this case therefore the study set out to research and discuss on conditions which make people vulnerable to poverty and how the ELVD is getting involved with the poor and poverty at large in this area. This accomplishment has been done through the presentation and discussion of key issues and conditions which perpetuate poverty in Shinyanga. The study involved an investigation on the approaches in addressing on the service to the poor and responding to poverty.

Chapter two centred on presenting and analysing tools which helped in data collection to this end form of this paper the tools. Interviews and written sources have been the major sources of gathering information and discussing them, throughout this paper.

Chapter three centred on laying down the background study of the area of my research in terms of population (demography), climatic features, and life set ups which included social, cultural and religious of the Sukuma people. The chapter went further by presenting the economic issues and social services concerning Shinyanga. Some of the social services looked at, are: education, water and sanitation and health services. The chapter was completed by presenting the brief history of the Evangelical Lutheran church in Tanzania-East of Lake Victoria Diocese (ELCT-ELVD). In this chapter it has been shown that very uniquely, different from other places in the country; Lutheran mission in this area was started by fellow Tanzanians from other places where the Lutheran church was already established. The then Lutheran Church of Central Tanganyika played a big role in the growth and establishment of the Lutheran church in this area.

In chapter four which is my theory of this paper, I have taken a survey on looking on ideas about poverty and the poor in different contexts and on how could be faced and the poor could be taken care of. I have started by presenting the general understanding of poverty and the poor in a global understanding. Ideas from different writers have been presented in exposing what is poverty. Poverty and who are the poor and how were taken care of in the Traditional African societies have also been presented. It has been found out that in African societies belonging in the community was a necessity for every member of the community.

Those who were incapable of working were taken care of families and the community at large.

From the biblical point of view, I have pointed out that God has always opted for the poor as it is described in the Old and New Testament. Christ's event brought liberation from enslaving powers. He established the reign of God on earth which brought about the transformation of hearts and also challenged suppressive social structures. This challenges the church to put more emphasis on the option for the poor. Such emphasis was also put by people like Apostle Paul who insisted on the care and concern for the poor and marginalised. Diakonia approach to poverty and the poor has also been presented in the light of transformation, Reconciliation and empowerment. This shows that the concern of the church for poor people should and must be based on three dimensions at the same time, lack of one of those, weakens the diaconal ministry.

Chapter five has exposed on the situation of poverty and the poor in Shinyanga region. The chapter has presented and discussed on situations which perpetuate poverty in Shinyanga region and challenges which the poor are facing. It was revealed that Issues such as disability, diseases and poor health services, worsens the life of poor people. In this case it has been shown that HIV/AIDS has been and is one of the diseases which disrupt the economy of many families and leaves families with long term effects. The paper has shown that poor people in Shinyanga are facing difficulties in accessing education in terms of school fees and other needs such as paralysing the struggle of poor people to liberate themselves through education which is one of the tools of liberation. The study has also shown on poor housing and water and sanitation which are the results of poverty. This chapter went further by showing how women and children are impoverished in poverty as they are members of the society who are voiceless. Women and children are deprived of their rights especially when their husbands and fathers respectively die. Members of the family use oppressive customary laws to deprive the rights of inheritance especially to widows. It has also been revealed the weak and poor have little access to rights when they appear before bodies which are given the authorities to defend and give rights to citizens. The police force and Judiciary were mentioned for exercising injustices against poor people such as making them poorer and poorer.

Chapter six revealed that the ELVD is reaching out with diakonia ministry to the poor. Poor people are given immediate support as well as some support which could be termed as long term support which includes training in agricultural and animal keeping knowledge also on



how to access micro credits for micro projects as well educational support to children from poor families. The chapter has ended by evaluating and advising for the better engagement of the ELVD on the issue of poverty and the poor. Challenges and possible suggestions have been given on what could be done in order to make the ELVD's ministry more effective so as to improve the lives of the poor. The research has found that the ELVD'S diakonia involvement on poverty and the poor has laid a foundation for further strategies in facing poverty and helping the poor to overcome poverty. It involves more concern on holistic ministry.

The study has come to an emphasis that Christian love of neighbour and African communalhas to be encouraged. Through the sharing of resources it will be easier for the poor to escape from poverty. It has also been shown that the ELVD cannot fight poverty alone, lather it needs the close participation of the whole community. The chapter has suggested the government should strengthen or formulate policies which will be enforced so as to empower the poor in the country. This will involve the protection of citizens especially those who are vulnerable to injustices which make them poorer. Through educational support to poor children and when the poor will be empowered to bring their own development, they can, and sustainable development will be visible.

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## **The Interview Guide.**

### **A: Church Leaders**

1. What is Poverty and who are the poor?
2. How does the ELVD respond to poverty and the poor in Shinyanga?
3. What are the successes and failures in serving the poor?
4. How the ministry to the poor could be improved?

### **B: Government and Community Leaders**

1. What is poverty?
2. What is the situation of poverty in your area?
3. What are the challenges facing the poor?
4. What perpetuates poverty in your area?
5. What can be done to improve the lives of poor people?

### **C: Poor People**

1. What is Poverty and who are the poor?
2. What do you think are the causes of poverty?
3. How is the church helping you in your poverty Situation?
4. How are family members and other community members helping you?
5. What do you think the poor need to be liberated or to liberate themselves from poverty?

## **List of Interviewees**

Interview with P1, 23.07.2013, Lohumbo

Interview with P2, 24. 07.2014, Kishapu

Interview with P3, 24.07.2013, Masanga

Interview with P4, 24.07.2013, Masanga

Interview with P5, 26.07.2013, Muhunze

Interview with P6, 28.07.2013, Masanga

Interview with P7, 01.08.2013, Mwadui

Interview with P8, 02.08.2013, Shinyanga

Interview with G1, 29.07.2013, Shinyanga

Interview with G2, 29.07.2013, Shinyanga

Interview with G3, 30.07.2013, Kishapu

Interview with C1, 27.07.2013, Shinyanga

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Interview with C3, 03.08.2014, Shinyanga

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